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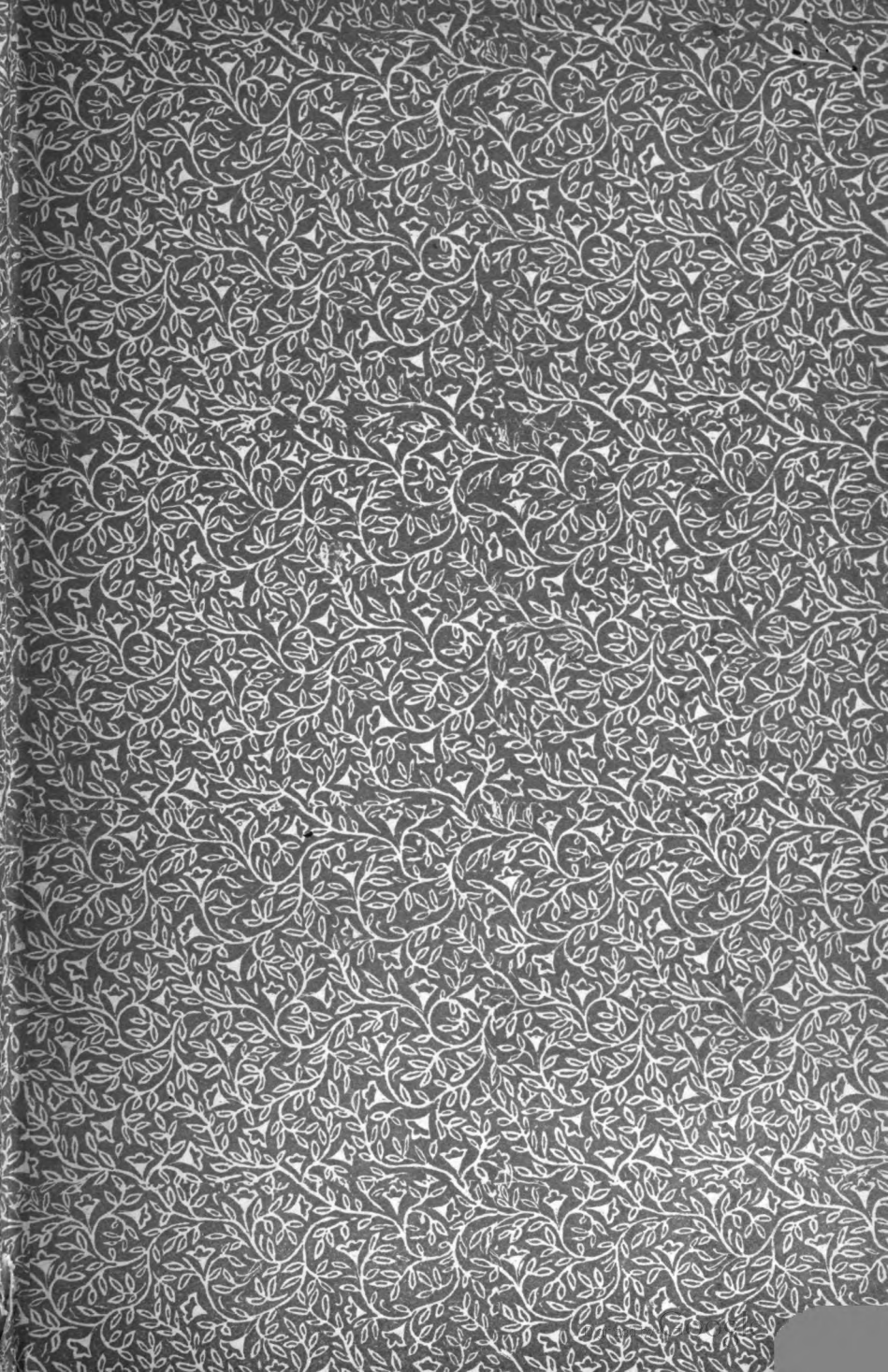
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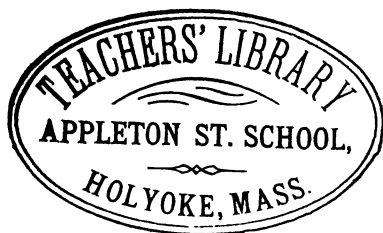
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Holyoke, Aug. 1 1885

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Sept. 1885.*

CRIME AND THE FAMILY.

By SIMEON NASH,

"Author of 'Morality and the State'

"Train up a child in the way he should go, and when he is old
he will not depart from it."

CINCINNATI:
ROBERT CLARKE & CO.

1876.

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PREFACE.

THE first hint for the following discussion came to my mind from an experience gained in the administration of criminal justice. I had occasion to pass sentence upon several boys, whose history was known to me; and in that history, I thought, I saw the reason why these boys were criminals, instead of being honest and industrious. It appeared to me, that in parental neglect I saw the true reason why they were what they were, and not other than they were.

Having a call to deliver a lecture, I took up the subject and discussed it substantially in the manner here pursued. I repeated that lecture upon several occasions, and, at each time, these views made, I had reason to believe, a deep and lasting impression. I was urged by many to write them out for publication. Encouraged by these requests, and feeling that the public mind needed to be roused up to a better understanding of this all-important subject, I have prepared the following work for publication, in the earnest hope that it may call attention and stimulate to thought on this subject. Amid the imperious calls of pressing public duties, I can not promise myself that the work might not have been better done; I have labored to make myself understood, and, if I have not failed there, I am satisfied.

The value of a book should be tested by the truth it contains, not by its fine writing.

I now submit this little work with the earnest hope that it may be as good seed sown in a fruitful soil, growing up into an abundant harvest—that it may awake public attention, and lead to thought, until others may come forth to supply its imperfections and enforce more eloquently its truths; so that the children that may come after us may, by a more earnest performance of parental duties, escape the dangers which have so thickly beset the paths of those who have gone before. We may then hope to see the current of crime narrowing and shoaling until it shall wholly disappear.

SIMEON NASH.

GALLIPOLIS, OHIO, A. D. 1861.

The above was written some years since, as will be seen by the date. Circumstances then made it prudent not to publish. Now, on re-reading the proof after so many years, I see no reason to alter what I then wrote, but submit the same to every candid, truth-loving, and earnest mind.

S. N.

GALLIPOLIS, *May* 10, 1876.

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CRIME AND THE FAMILY.

CHAPTER I.

INTRODUCTION.

CRIME AND THE FAMILY ! It may be objected that this is a strange juxtaposition of these two words—the one indicating all that is wicked and debased in humanity ; the other, all that is endearing and holy. Strange, however, as it may seem, I think I shall be able to show that there is a most intimate relation between the family and crime ; a more intimate one than many mistaken and misguided parents have suspected, while they were blindly engaged in working out for their children a future overclouded with vice, crime, and misery. I hope to be able, by a discussion of this relationship, to wake up the attention of parents to a clearer perception of their duties and responsibilities.

Much has been said, written, and done upon the subject of the reformation of criminals, and somewhat of good has grown out of these discussions and doings, in the improved architecture of our prisons, and the better and the more humane administration of them ; but in the matter of the reform of criminals, little or nothing has been accomplished. This has been owing to various causes—mainly to the almost moral impossibility of reclaiming those who have

grown up into crime, and acquired the thoughts and opinions and development necessarily attendant upon a life of crime. There is another consideration, however, which is not to be overlooked; and that is, the objection raised against the adoption, in the government of prisons, of a thorough system of religious teaching. If the criminal is to be reformed, it must be by the introduction of a radical change in his life; and religion alone holds out any hopes of working in humanity such a change. The prisoner must become religious, must feel within him a new life and new emotions—a life wrought out from a belief in God, and emotions of love and gratitude toward God, which that faith alone is capable of developing in a human soul. But it is said that to press upon the attention of criminals confined for crimes against the State, the subject of religion, is an infringement of their rights of conscience; as though the State had not a right to employ all and any means which were reasonably calculated to reclaim the criminal, to change the bad man into a good one, to convert the law-breaker into a law-abider! This imaginary difficulty has been got round by indirection—by the appointment of *moral instructors* instead of *chaplains*—just as though a change of name could work a change in the nature of the thing; for no mere moral teaching, no mere appeal to the principles of expediency and prudence, ever did, ever will, or ever can work that moral and spiritual reformation in a human soul, without which it can not become what it must be, in order that the criminal shall be converted into the honest, law-abiding man.

There is still another difficulty connected with this effort, which has contributed to this failure—the abso-

lute disqualification of the men appointed to the office of religious teacher for these outlawed men. . Clergymen are, in most cases, illy fitted to address such men. They are wholly ignorant of the mysterious workings of a human soul educated into crime. They can not reach it, can not get hold of it, since to do this requires a thorough knowledge of humanity, of a human soul, and of the motives and views which influence its actions and affections, when sunk into these terrible depths of vice and crime. One may be able to methodize into science the whole of revealed truth, and yet utterly fail when brought face to face before a human soul tainted with crime. It would be well if our clergy studied humanity more, even if they studied theology less. The truths through which the Christian life is worked out are few and simple, while theology, as a science, is the way in which the intellect regards revealed truth, and methodizes it into a system. If the human soul is to be spiritually affected, it must be by the presentation of these plain and simple facts and truths, which go directly to its moral consciousness. The criminal must be made conscious of his guilt, or nothing in the way of reform can be accomplished. This self-consciousness of guilt is the first step in every moral change of heart and life and character. To do this with success, the teacher must understand the human soul in its degraded condition—must know its thoughts and opinions, and the motives by which it is influenced and impelled into action. This knowledge is necessary to the successful teacher or preacher, under all circumstances; but it is indispensable when he is called upon to address a class of men so far removed from his own mode of

life and thoughts as are the depraved inmates of a prison. He must know what these men believe, and how they think, if his instruction is to exert any beneficial influence upon their lives.

While these discussions on prisons and criminal reforms have been prosecuted, little or no attention has been given to this terrible fact—the existence of crime itself. The existence of crime and criminals has seemed to be regarded as the necessary products of social development. Hence no investigations have been prosecuted to search out the origin and source and cause of this terrible social evil, and ascertain, if possible, upon whom rested the responsibility that criminals were, somewhere in the bosom of society, being constantly educated into a life of crime. This subject is of the deepest moment, and an effort to fathom it can not fail to do good. It will at least open up the inquiry, and point out the mode of its prosecution. These criminals were once innocent babes, drawing their life from a mother's breast. They were once in the family, and have come forth from it, not to adorn and bless, but to prey upon society. By whose fault and neglect does this take place? And how can it be prevented, if prevented it can be? In the following work, I shall endeavor to furnish a solution to these all-important questions, by endeavoring to ascertain the origin and cause of crime, and the manner in which these causes may be removed, and the education of criminals prevented.

The effort is certainly worth an attempt at its solution; and in such a cause, even a failure can not be without its beneficial influences. A failure oftentimes is as good as a success—if not for the author, at least

for the public mind. Some imperfect and incomplete productions possess a fertilizing value, which works more perfect do not. Sterile even from their very perfection, they are an initiation. They open up new ways, break the old worn-out molds, stimulate the thought and imagination of readers, and render easy, to those coming after, victories which they have failed to obtain. Such works become the germs, which other minds, under more favorable auspices, will develop and perfect in form. All serious efforts will have their influence, and that influence can only prove beneficial to future thought and social progress. If, then, I shall succeed simply in calling attention to this subject—in turning the public mind in a new and fruitful direction—I shall not have labored in vain. A book which sets the reader thinking can never be a worthless book. It will open up new views of an old subject, and lead to new trains of thought. Whether I shall have succeeded in doing this, it is not for me to say. That conclusion must be formulated by the reader, not by the author.

CHAPTER II.

CRIME—SOME OF ITS EXPLANATIONS.

The existence of crime in society is a fearful and strange fact. If it were not so common, how startled should we be at the report of a larceny, or an arson, or a murder? The idea that men could be found capable of violating human law, to say nothing of the divine law, and run the chances of being overtaken by its penalties, is a startling fact, and would seem to be almost an impossible one; and yet so it is. Men are found who will violate the law, set society at defiance, and proclaim perpetual war upon its interests, although the chances are that their crimes will be found out, and they in their persons be compelled to suffer the penalties. The continuity of crime is a permanent fact, and punish as society may, the number of crimes is kept up, and the number of criminals goes on increasing with the growth of population and the accumulation of wealth.

Since the enforcement of criminal law, the prompt conviction, and the rigid punishment of criminals are powerless to check the growth of crime and the multiplication of criminals, it becomes an all-important inquiry to ascertain what is the permanent source of crime, what the method by which this army of criminals is recruited, is constantly kept up? If we could verify the real source of crime, we might be able to abate this, and thus get rid of it; but so long as we

confine our attention to the punishment and reform of the criminal, instead of seeking to prevent his education, we shall never succeed in getting rid of crime. We must trace out the history of the criminal, ascertain how and where he was educated into crime, by whose agency and by whose neglect. We must prevent the formation of criminals, if we would put an end to the perpetration of crime. In this way, society will best protect its own interests, and advance civilization, intelligence, and moral worth. When the criminal is once formed, there seems, judging from experience, to be but very little hope of ever reclaiming him; hence the great aim should be to prevent the formation, the education of the criminal.

Criminals are not born such; they were all at first infants in their mothers' arms, and from that home of tenderness, they have somehow strayed away from its influences and grown up to be law-breakers, the enemies of law and social order. How then does it happen that one child grows up to be a criminal, and another to be an ornament and a blessing to society and friends? There is no necessity by which this strange result is wrought out; there must be some cause consistent with free will and moral responsibility for this strange difference in the history of two human beings. How does it happen that of two infants, the one may become the judge upon the bench to pronounce, and the other the criminal at the bar to receive the sentence which the law has affixed to its violation?

Various answers have been given in explanation of this social mystery, and these explanations have been as various and diverse as the men who gave them. Each has explained it according to his theory of hu-

manity and society, and yet all these explanations have led to no reforms; the race of criminals has gone on unbroken, and crime has continued to be prosecuted, and society has found no relief to this wound, under which it has suffered and still does suffer.

The positive philosopher has his theory; he explains crime by statistics. Gathering up the statistics of crime, he will tell you that a certain number of murders and robberies and arsons and larcenies are committed each year, and a certain proportion of the criminals are prosecuted, and a certain other proportion convicted. In his investigations he does not confine himself to one nation or country; he turns over the records of all countries, and shows that this law of proportion is found to exist in all civilized nations, in all social organizations; hence he infers that this is a law of social development, a law as permanent and uniform in its action as any other law of humanity and society. Crime, therefore, is, according to his theory, a necessary condition of society, as much as disease is a necessary condition of the body.

All these statistics may be correct, and they may demonstrate the existence of certain facts and laws; but do they *explain* anything? Do they furnish any clue to the cause why society is so developed? Why this proportion of crime is kept up? They show that some law is at work, some cause ever operative, and productive of nearly the same results, under nearly similar conditions; otherwise this uniformity of results would not be wrought out. These philosophers give us the diagnosis of the disease, but they furnish us no explanation of its cause, no remedy for its cure. The man whose limb is broken, or whose body is being con-

sumed by a slow disease, is little benefited by having the nature of the fracture or the condition and working of his disease explained, unless he is also told how the one can be reduced and cured, and the cause and remedy for the other. So society is little benefited by all these figures, by all these facts, by all these statistics, unless it is enlightened upon the true causes which produce these uniform effects. There must be some cause, underlying all these figures and facts, which operates upon beings endowed with reason and free will, and in harmony with these endowments, to bring about these uniform results, to produce these effects. It is this cause which we wish to know, which we must know before we can intelligently set ourselves to the work of anticipating and preventing these results, the education of criminals; but of this cause or these causes the positive philosopher with all his statistics gives us no information: hence he is but a blind guide in the inquiry now before us.

With another class of minds, all the vices and crimes of men are attributed to poor, depraved human nature. Unless humanity had received a shock, a twist, an injury, there would have been no vice or crime, no sin of any degree of demerit. If man acted according to the idea by which God wrought in his creation, perfect order and harmony and happiness would have been the portion of humanity; but man violates the divine idea, the divine law in his action and development, and hence the existence of sin, and vice, and crime, and misery. But while this depravity is truly the source and cause of vice and crime, and if the former did not exist the latter could not, still is it true that this depravity *necessarily* leads to crime? If so,

all men ought to be criminals, and society and social order would be an impossibility. But all men are not criminals against the laws of society, whatever they may be when tried by the higher and more comprehensive laws of God. Hence depravity does not necessarily lead a human soul to crime; there must be some other cause which produces the wide differences which we witness in the lives and characters of men. Why is it that with this common inheritance of depravity, some men are honest and others dishonest, some are virtuous and others vicious, some observers and others breakers of the law? Now it is this cause which makes these men so unlike, so different that we need to know and comprehend, before we are prepared to guide this depraved humanity in all cases and in every instance into the development of a life of honesty, and virtue, and obedience.

Another will insist that the existence of crime depends upon the constitution of the race, or family, or individual; that some races and families and individuals possess a constitution, an organization, something peculiar, which works out this result. It may be true that races and families deteriorate; that, with some, this disease called depravity is stronger, and harder to be counteracted and overcome, than with others. Facts would seem to show that races and families improve; that a race or family highly cultivated and moral produce children with more active intellects, with moral susceptibilities more easily excited and developed. They may also deteriorate. Ignorant and immoral parents do probably impart something of their own stupidity and animal development to their children, and so far may this

deterioration be carried on in the process of generations that the race or family will die out—be incapable of perpetuating itself; but, before this can take place, moral responsibility must cease, and the race or family become idiotic. But still this fact, if it is a fact, does not necessitate the criminal, since, in these races and families, all are not violators of the laws of society and the State. The same distinction is here seen as among all societies—some are criminals, and others not. Hence there must be some reason, some cause for this distinction, for this marked difference in men of the same race and family. This explanation, then, is no better than the others, and equally false and insufficient to explain the existence of crime in a society composed of beings endowed with reason to comprehend the true and the divine, and a free will to obey or disobey their teachings.

All these explanations imply, if they do not assert, that crime is a fatality, not a sin—the result of blind causes, instead of the natural action of a free will and a blinded reason, overpowered by that animal nature which we all possess in common with the brute. If crime were a fatality, instead of an act of free-will, it would cease to be a crime, an act worthy of punishment, and become only an occasion of commiseration. We should pity rather than punish. Society should protect itself against the criminal, as it does against the idiotic and insane, by simple restraint, not by the infliction of punishment. But we are conscious that such is not the case with the criminal. We know he acts against his own moral judgment in violating the law, doing that which he knows to be wrong, knows to be worthy of blame and punishment. Knowing that

he ought not to do these acts, he does them ; and therein lies his criminality and his guilt, and the possibility and certainty of his being conscious of his own demerit, of his own guilt, of his desert of punishment, so that when he stands at the bar of justice for judgment, he knows and feels that his punishment is just, his own mind and consciousness being his judge.

CHAPTER III.

CRIME—SOME OF ITS MANIFESTATIONS.

We will now turn to some of the facts connected with the development and manifestation of crime. Each criminal has a history, and crime itself has also its history; and if we can read these histories aright, we may learn the secret cause, ever operative in society in the promotion and education of criminals.

The first fact to which I shall call attention, is the startling fact that the great majority of criminals are boys and young men of the age of thirty and under. The following facts are taken from the reports of the Ohio penitentiary: Out of one hundred and thirty convicts admitted to the penitentiary of Ohio during the year ending the 22d day of December, A. D. 1841, forty-four were of the age of twenty and under; fifty-two over the ages of twenty and under the age of thirty-one; nineteen over thirty and under forty-one; ten over forty and under fifty-one, and five over the age of fifty-one. In 1842 there were received one hundred and thirty-seven, the ages of which are reported as follows: Twenty-two were under the age of twenty-one; seventy-three over twenty and under thirty-one; nineteen over thirty and under forty-one; sixteen over forty and under fifty-one, and seven over that age. Out of one hundred and fifty-six who were discharged in the same year, twenty-nine were under twenty-one; seventy-one over twenty and under thirty-one; thirty-five over

thirty and under forty-one; seventeen over forty and under fifty-one, and four over fifty. There were one hundred and thirty-four discharged in 1841, whose ages were as follows: Fourteen were under the age of twenty-one; seventy-four over twenty and under thirty-one; twenty-three over thirty and under forty-one; fifteen over forty and under fifty-one, and eight over fifty. Out of two hundred and fifty-eight received, one hundred and eighty-five were under the age of thirty-one, and sixty-three over the age of thirty; while of two hundred and ninety discharged convicts, one hundred and eighty-eight were under thirty-one, and one hundred and two were over thirty. In the case of the discharged convicts, the age of conviction is less than the age of discharge by the length of the imprisonment which the convict has undergone. I presume it will be found that these returns represent the general average of the ages of conviction, not only in Ohio, but in the other States of the Union. These returns of crime, whenever and wherever examined, will be found, I think, to present the same results as to ages; and the experience of every judge connected with the administration of the criminal law, will only add confirmation to the melancholy fact that the great mass of our criminals are young men and boys under the age of thirty-one.

The reason why there are so few old criminals is in part and mainly due to the fact, that a life of crime is a short life. The criminal is almost universally addicted to those vices which contribute so fearfully to abridge the term of human life. Drunkenness and licentiousness are vices peculiar to the criminal, and none shorten human life like these. A life of crime is also

a life of hardship and exposure, of excess and of want, conditions inconsistent with health and length of days. The great proportion of criminals then begin early, while yet mere boys, their career of crime, and die off before attaining the age of forty. Those of a greater age will be found to be exceptional cases, where men in mature life have been led by the pressure of circumstances to the commission of a single crime, and serve, therefore, to confirm the general result to which these figures and returns lead us.

There is another fact which is brought out by a careful reading of the history of crime, that the larger proportion of criminals come from our cities and large towns. The rural population furnish few criminals in proportion to the whole number, and there are reasons why this should be so. Crime usually commences in vicious indulgencies. The boy who becomes a criminal, has first been guilty of vice and dissipation; he has by these been prepared to become a criminal; through them he has been educated into crime. The temptations to vice are not found in the rural districts; drinking and licentiousness are not within the reach of youth there as they are in a city or large town, where they meet the boy in every street and at every corner, and call to him from every alley, inviting and urging him to indulgence; hence the youth of a city are assailed by temptations, of which a boy raised on a farm can know nothing. The boy in the country may remain virtuous, simply because the temptations and means of vice, of moral degradation, are not accessible to him; while, if he had been bred in a city, he would have eagerly ran astray into vice and crime. The position of many a boy then decides his destiny for life,

whether he shall be an ornament or a pest to society, an honor or a disgrace to his friends. This explains the fact that so many boys and young men, who in their rural home were virtuous and upright, go astray in the by-ways of vice and crime, when transferred amid the temptations and seductions of a great city; they have been virtuous because the means of vice were not within their reach, not because they had received that intellectual and moral training which wakes up within us a power to resist all outward influences and vicious temptations, since we guide our life by the light that is within us, and not by the influences which act from without. Many a youth is kept from vice by the mere pressure of the outward influences which surround him; but take this pressure off, and he will swing away into the regions of vicious indulgence, as the earth would into the regions of space, if the law of gravitation should cease to act. Abstinence from vice is not virtue; that consists in a life wrought out from principles embraced by the reason and believed in as true—in a life which is the manifestation of a power within the spirit, and not the product of outward circumstances and influences.

Another fact may be here noticed, and that is, that the great proportion of criminals come from two classes—the *poor* and the *rich*. It needs only a little experience in the administration of criminal justice to be satisfied of this fact. And there are reasons why this should be so. The prayer of Augur explains the reason of it: "Give me neither poverty nor riches; feed me with food convenient for me, lest I be full and deny Thee, and say who is the Lord?—or lest I be poor and steal, and take the name of my God in vain."

Want often tempts to stealing, and stealing leads to other and higher crimes ; while an abundance of wealth furnishes the means of vicious indulgence, and, through vice, leads to want and crime. The one class can afford to be vicious ; the other can not afford to be honest and virtuous. The great body of our industrious population are by industry preserved from dissipation and vice, and hence from crime, while wealth enables its possessor to be idle, and in idleness is found one of the widest gates and broadest ways leading to vice and crime.

The last fact to which I wish to call attention, is the fact that most of the boys who grow up to become criminals are allowed to stray away from the family and waste their time in the streets and alleys, and the various places of recreation found in our cities and large towns. Family government is relaxed, and the boys are permitted to be out at nights, in these cities and towns, and thus acquire their education in the haunts of intoxication, licentiousness, and kindred vices. The moral consciousness is soon deadened by such a life ; vicious appetites and wants are stimulated in activity, and, to gratify these, the boy will resort to falsehood, and ultimately to crime. There he also comes in contact with older and more hardened boys, and by them is introduced into a society, the vocation of which is vice and crime. The school of crime is the streets of a city or large town, and the teachers of crime are the reprobates in vice and the perpetrators of crime, who are there found swarming in multitudes, eager and ready to train others to walk the way they are engaged in themselves. I have witnessed the his-

tory of boys thus educated into crime, and it was a case of this character which first called my attention to this subject.

The children of two classes are exposed to this fearful ordeal—those of the rich and those of the poor. Poor parents who live in a city are compelled by daily labor to earn their daily bread. They have no employment for their children, and, in many instances, can not afford the expense of regular schooling. Hence their children grow up in idleness and without education. Having no means of instruction and recreation at home, the children must seek activity elsewhere; and where else can they find it, except in the streets and in company with the boys who are there found? The older ones become the instructors and educators of the younger; and there will be found a graduated system of criminal education fully organized, beginning with the hardened criminal and extending down from grade to grade to the infant who can scarcely waddle in the streets. The pupils of the higher class or grade become, in their turn, the teachers of the next lower, and in this way the child is taken on through all the grades of a criminal education, until he graduates in the penitentiary or upon the gallows. Such children are to be pitied, because abandoned by the guardians whom God has given them. They are left to grow up like weeds and briars by the roadsides and in the fence-corners.

But, while the poor have some excuse and palliation for their neglect, parents blessed with wealth have no excuse for theirs. They have the means of rendering home pleasant for their children, of procuring for them the means of education, and of furnishing them

with suitable employments. But, too much occupied with increasing and taking care of their growing wealth, they give no attention to the wants of their offspring. Indeed, many parents who have grown rich by their own industry, ability, and economy seem to consider labor a disgrace, to which their children must not be subjected. Though they themselves have been slaves to it all their lives, and are still too busy in the pursuit of wealth to train their children to industry, honesty, and virtue, they want their sons to be gentlemen, and, in their narrow views, idleness and dress and extravagance are the tests of a gentleman. Hence their sons are supplied with money, and left to their own guidance, amid the temptations of a great city or a large town. Having received no intellectual or moral culture themselves, many of them are wholly ignorant of its value and vital importance to the welfare of their own children. Preserved by poverty from vice themselves, they seem to think that their children will escape its contamination, while supplied with all the means of indulgence and left to the rude teachings of their appetites and passions. Children thus allowed to grow up become the fast young men in our cities, and, in the end, become involved in some crime of murder, committed amid the revelry of the drinking-saloon or the indulgences of the brothel. It is needless to refer to cases. They will readily rise up before the memory of one at all acquainted with the current history of crime in our cities. Parents too late, alas! are often waked up to the folly and wickedness of such a course by the downward career in vice and crime of a son once dear to their hearts. Their wealth, toiled for with so much care and

hoarded with so much economy, instead of blessing their children, serves but to procure for them a richer winding-sheet and coffin and a more sumptuous funeral, and to pay the grave-digger to remove from sight the diseased and loathsome remains of a son once the joy of the parental home, now its dishonor and disgrace and misery, all brought about by parental misconduct and neglect. What consolation is wealth to a father or mother agonizing under the awful consciousness that theirs is the fault, theirs the responsibility for the wretched end of degraded, vicious, and criminal sons? And yet I have seen a parent who boasted of such criminal neglect in the training of his children, while his son stood arraigned at the bar of justice to receive sentence for a crime. But such monsters in human shape are made such by their infidelity and irreligion. Believing in no God, their children are but animals, and their lives as little worth as those of the dog or the horse; when ended, all is ended.

CHAPTER IV.

CRIME—ITS TRUE SOURCE.

The facts presented in the last chapter tend strongly to show wherein is found the true source of crime. It is not found in any law of necessity, in any blind fatality working in and through humanity, and forcing it irresistibly into the practice of crime. Men are free; they can not be forced into vice and crime against their wills. If they indulge in vices and commit crimes, the reason of their so doing is because they choose so to do, and the reason why they choose so to do is found in the fact that their education and moral training have failed to lead them to do otherwise. Most are not criminal, most now are not vicious, and the reason why they are not is found in the fact that they have been trained by parental authority and teaching to deny their animal appetites and passions, and to shape their lives by laws and rules outside of and above humanity—laws and rules which teach us to restrain our passions and appetites, to hold them in rigid subjection, while we conform our actions and lives to these laws and rules of everlasting right. If all parents would do their duty, would so teach and govern their children as they ought to do, vice and crime would disappear, and virtue and order mark all the developments of society and all the actions of men. If this is the case with most children, why can not it be the case with all? The wise man

has said that if a child is trained up in the way he should go, he will not, when he is old, depart from it. This declaration is either true or it is not true. If it is true, then all misconduct on the part of children can be traced to neglect on the part of parents, and upon them rests the awful responsibility, if their child goes astray in the paths of vicious indulgences and closes his career at the bar of criminal justice. That this assertion of the wise man is true, is apparent from the facts already stated. Criminals come forth from those classes and conditions of society among which there is a laxness of family government. Children are permitted to stray away from home influences, to mingle with bad men, who become their educators, and educate and train them to gratify passions and indulge appetites, instead of restraining the one and denying the other. Criminals do not come forth from well-trained Christian families. In such families the child is kept away from the temptations which beset one in our cities and large towns, and are taught the great laws of right living, and constrained, by proper authority, to keep their animal instincts and appetites and passions in subjection to the law of reason; while the criminal comes from families who fail to teach and govern, and allow the child to roam abroad, where temptations meet him at every step, and vice beckons him on with her blandest and most winning smiles.

If there was any doubt upon this point, a single fact must dissipate it. The great body of criminals consists of males. There are very few female criminals. The following figures are taken at random from the returns of the Ohio penitentiary, and for

years, the returns for which are now within my reach. Read and consider them well :

The returns for A. D. 1841 show four hundred and eighty convicts, of which four hundred and seventy-four are males, and six only are females ; for 1842, four hundred and forty-nine males, and nine females ; in June, A. D. 1849, there were eight hundred and two males, and fourteen females.

These figures show correctly the relative number of the two sexes who become the subjects of criminal prosecution. We know, indeed, that very few females are tried in our courts for the violation of law, in comparison with the number of males. Now, females constitute over one-half of every population, and why is it, then, a fact patent to all that such a vast disproportion is found to exist between the number of criminals furnished by each ? There must be some reason for this remarkable fact. It can not be attributed to nature. Is it to be admitted that boys are organized for crime, and girls are not ? Are not their moral natures the same ? That women are capable of vice and crime we know. We see most fearful examples of both at times. Nay, when woman does fall away into vice and crime, she seems to sink lower than men can. We see, then, in woman the same depravity that we see in man. In their development, if unchecked, it will have the same tendencies as in man, and lead on to the same fearful results. There is naturally no difference, in this respect, between the two sexes. The one is as capable of vice and crime as the other. Hence there must be some reason within the control of society why the one class runs to crime and the other does not.

The reason for this difference is found in our social habits. Girls are not permitted to do what boys are permitted to do. The girl is kept within the family circle, under the power of home influences, and out of the reach of the temptations to vice and crime. Boys commit, every day, acts which, if girls were to do the same, would give a shock to society, and cause every father and mother to raise their hands and voices in astonishment and horror. What would you think if the girls in a city or town should visit the gin-palace, the drinking-saloon, sit at the card-table where gambling is permitted, be out in the streets of our cities and towns till midnight, rambling one knows not where, and doing one knows not what? And yet boys, by our social conventionalism, are permitted to do all this without rebuke, even without remark. Our social morality watches the conduct of the girls, restrains them, keeps them away from vicious temptations, confines them within the family circle, and subjects them to its holy influences, while boys are allowed to break away from home and home influences, and run madly to embrace temptations where they present themselves under the most captivating and seductive forms.

In this difference in our mode of treating and training the one sex from our mode of treating and training the other, is found a sufficient reason for the fact that nearly all the criminals come from the one sex and scarcely any from the other. In the different education and training which society gives to each, is the cause for this startling, this painful fact, and not in any law of necessity or of social development. Subject the girls to the same treatment and training to

which boys are subjected, and there would come as many criminals from the one sex as from the other. If education and training, if social conventionalism can save girls from becoming criminals, it can also save the boys from a like destiny. Let boys be kept within the influence of the family; be taught to feel the disgrace that attaches to a girl for a violation of social proprieties; be kept away from the streets, from the temptation there found; and they will be as virtuous as their sisters, and as much the ornament and the honor of home as they are.

These facts and observations demonstrate that the source of all crime is in the family, arises from some neglect on the part of those to whom God has intrusted the infant, when first it opens its eyes upon the light which beautifies and gladdens the earth. This tendency in humanity to vice and crime can be counteracted and restrained, if the parent knows and will do his whole duty to the young immortal committed to his custody and nurture. If, then, the child goes astray, there has been neglect or ignorance on the part of parents; the child has not been properly trained, because if he had been he would have continued to live and act as he had been taught to live and act, as he had been trained to live and act.

This truth, painful as it is, should be impressed upon the mind of every parent. Parents should feel that upon them lies the fearful responsibility if their son becomes sunken in vice and hardened in crime; if their son suffers in the penitentiary or on the gallows, they must recollect that he thus suffers through their criminal neglect of those duties which they owed to their child. If parents fully realized this fearful truth,

they would not dare to neglect, as so many now do, their parental duties—their duties of teaching and training and governing their children, their duty of *constraining* them to do as the parent knows the child ought to be made to do. It is to the neglect or mistakes of parents in the training of their children that we may attribute all the vice and crime which now fill the world with so much pain and sorrow. This fearful truth can not be too often repeated in the ear of every parent and of every child.

Such being the fact, it becomes a question of the deepest moment, how shall the parent so act as to insure his offspring against vice and crime? Much evil results from the ignorance of parents and from the mistakes consequent upon that ignorance. Many well-meaning and religious parents have vicious and criminal sons; they meant well, but they made a most fearful mistake in their mode of education and training. To prevent such mistakes, the science of educating a human being should be better understood. For this purpose two things are requisite—a knowledge of the human soul or a human being; of its nature and the true mode by which God ordained that it should be developed, educated, and trained. It is to these questions that the balance of this little work will be devoted. I shall endeavor to ascertain the nature of man, what powers and capacities he possesses, and the mode and manner by which these powers and capacities are to be developed, regulated, and trained, so that the child may be trained to act as God designed he should act. Whenever a human soul is thus developed in accordance with the divine idea and plan, it can never fall into vice or crime, but will yield to the commands of

law, and gradually grow more and more into that divine image which was present to the mind of God when he created man. The whole economy of God in Christ for the recovery of a depraved humanity, presupposes that men can be made virtuous, religious, pure in life and thought; and that in the accomplishment of this high purpose, a rightful and earnest performance of the duty resting upon parents is one of the most important instrumentalities, an instrumentality appointed of God and constituting a part of His divine plan for human recovery.

CHAPTER V.

THE CHILD, THE SUBJECT.

We must understand the nature of our materials before we can intelligently mold and shape them into order and beauty. It is no less important that we should know the nature and capacities of a human soul, in order that we may be able intelligently to act upon it, to mold and shape it into that divine image in which it was created. No one can successfully educate and train a child without having learned the means and the mode and manner by and in which a human soul was destined to be developed and educated. Many fearful mistakes are made from a want of this knowledge. The arduous labors of well-intentioned parents fail to produce the desired results through ignorance of the true method which God has ordained for the development and culture of the mind and soul. It is, then, of the highest importance that we should clearly understand the nature and laws of humanity; and to this inquiry will the present chapter be devoted. Our object will not be to propound a theory; we shall simply endeavor to verify facts. We must get hold of God's idea of man, the laws by which He designed that the human soul should be developed, should live and grow into what He, in His infinite wisdom, proposed it to become. To accomplish this, we must get hold of the idea by which God wrought when He created man. We must master the

divine idea of humanity, if we would successfully deal with a human soul. God must have made man upon a plan in accordance with an idea existing in His own infinite mind, and endowed him with susceptibilities, capacities, and powers, and given to these a law, by which alone they could be rightly and successfully developed, and the human being be made harmonious and happy in its activities. Unless we do understand God's idea of humanity, we can not work successfully upon its culture; we shall be liable to go wrong, and the soul must be incomplete, defective in its development, and suffer from our ignorance.

In order to attain this knowledge, we must study humanity entire. No half views will be sufficient. We must know the whole man, both his powers and capacities, and the right mode of their development and culture. There is profound ignorance upon this subject of moral psychology, a knowledge of which must lie at the foundation of all correct moral training. Some think it sufficient to teach; others that it is enough to govern; and some, again, think that neither teaching nor governing is necessary, but that, left to itself, the human soul will grow up of itself, as the trees of the forest and the animals of the fields do—that nature is the all-sufficient teacher. There are many errors, and somewhat of truth, in each and all of these theories. There is an incompleteness in each and all of them.

In order, then, clearly to understand our work—our duty toward the new-born soul—we must study its nature, its capacities, powers, and susceptibilities, and the true mode of their development and culture. This inquiry will now claim our careful attention.

In the first place, man has a two-fold life. God breathed into him the breath of *lives*. He is endowed with animal powers and with spiritual powers, with animal life and with spiritual life, and a clear idea of this fact underlies all correct moral training, is necessary to any correct knowledge of the mode in which humanity is to be developed and cultivated.

Man is then an animal. He has all the powers and capacities of the animal. In common with the brute, he has a material body, which can be kept in health only by the use of the means to which the brute resorts. This animal life is developed by being, through the five senses, brought in contact with the material world. Prior to this development, there are only powers and capacities; there is no life. Life begins only when the senses begin to act, when the animal begins to feel, and hear, and see, and smell, and taste. Up to this moment there are undeveloped possibilities, but no life; but when the body comes in contact with the outward world, sensations follow, and the animal life has begun, the animal is born. When God made man, he was mere lifeless matter, though in the form of man, until He breathed into his body the breath of lives; so now the growing body is mere matter, until life begins by the action of the senses.

Man, then, being a true animal, he is endowed with all the wants and powers of animal life. The body has its wants, whether it be the body of a man or a beaver, and these wants must be supplied, and are to be supplied in man and brute by the same means. Food and drink must be used by both, and in the same way, though they may not be of the same kind. So, too, man has appetites and passions in common with the

brute, and these appetites and passions crave gratification in us as in them. In all these respects we are mere animals, and live a life common to us and them.

The body has to be developed, and the mode of its healthy development is clearly pointed out by our instincts, by our wants themselves. But between man and other animals there is this strange difference—the brute limits his gratifications of the body to its wants, to its necessities, while man will go beyond these, will carry his bodily gratifications so far as to impair its healthy action, and ultimately destroy the body itself, and then the life dependent upon its organization. The brute never carries the gratification of his appetites and passions to this extent. It is man only that is guilty of self-destruction by self-indulgence. There is, then, an education of the body, which is essential to its healthy action. This tendency to excess in its gratifications must be counteracted and restrained within such limits as nature teaches.

In the next place, man is a *spirit*, and in this respect he is different from and more than a mere animal. He has powers and capacities added on to the animal life, and in the development and growth of these powers and capacities consist his *spiritual life*. In these powers are found all that constitute man a moral and religious being. It is in the development of his moral consciousness that brings into play and exercise those capacities which force us to admit the ideas of right and wrong, and develop within us a consciousness of obligation and of duty. We feel that our happiness depends upon our actions; that the doing of some acts results in happiness, and the doing

of others results in misery. While the first set of powers look to our acquaintance with matter, these spiritual powers have relation to the moral, to the religious, to our acquaintance with God.

By these two classes of capacities and powers, by these two natures with which man is endowed, he sustains relations in two different directions—with the outward material world and with an unseen and immaterial world ; with matter on the one side, and with God on the other. We here see how the ancients came to attribute two souls to man—by the one dragged down to the brutes, and by the other lifted up to angelic natures ; by the one allied to earth and the earthly, and by the other allied to spirit and to the heavenly.

These two sets of capacities and powers must each have their own appropriate means of development, and these means of development must be applied before either set of powers can be developed and either kind of life begin. In the exercise and culture of the one set consists animal life, and in the exercise and culture of the other consists our spiritual life ; and each of these lives begin only where the appropriate conditions exist for the development of each of these respective classes of powers and capacities. Until these conditions do exist, there is no life of any kind ; there exists only the possibility of a life or lives.

Now we know that animal life is developed the moment that a sensation takes place ; that it is through sensation as the appropriate condition that the animal life is born, is developed, begins to act. Sensation is then the organ of animal life—the condition upon which its existence, its development depends.

Our spiritual life depends upon other conditions,

and requires the action and agency of other organs. Our spiritual life depends upon a knowledge of God, and our duties and relations to Him; and out of this relation we sustain to Him grow our duties to ourselves and to others. These truths and facts come not within the cognizance of the senses, since these can convey to us only a knowledge of the outward and material world; while this spiritual knowledge, this knowledge for the spirit, depends upon immaterial facts and ideal relations arising out of these immaterial facts.

The organ or faculty through and by which our spiritual nature is brought in communion with these spiritual facts, truths, and relations is the *reason*. By *reason* is man, as a spiritual being, enabled to open up an intercourse with the spiritual world, with God, and the truths and relations which depend upon this great idea of a divine Creator and Governor. Reason is to our spiritual powers, our spiritual life, what sensation is to our animal powers, our animal life.

Man also has his knowing powers and capacities; the ability to study his sensations upon the one hand, and spiritual facts and truths upon the other. The one may be called the *understanding*, and the other the *intellect*. The *understanding* is the faculty which judges according to sense, which studies our sensations, and forms perceptions or notions of what they are, how produced and by what produced, and of the relations and truths which grow out of these facts of sensation. It is the scientific faculty, dealing with the material world, and working out of its knowledge of it all natural sciences. Man possesses this capacity in common with the brute, but in a much higher de-

gree ; but this scientific faculty still is a part of our animal life, since it deals only with facts and relations, a knowledge of which we obtain only through sensation. The science of astronomy, vast as may be its generalizations, is a mere science of matter, of the material world and the relations of its various parts. In all this there is no idea of duty, of right and of wrong, or of God. It enunciates, embodies only the relations of particles or bodies of matter to each other ; its standpoint is in a mere sensation, and in our perception of the cause of that sensation, which is matter. The understanding then deals only with the material ; it is the mind as thinking according to the flesh, of which St. Paul speaks, and which, dependent upon the body, does not survive its dissolution.

The intellect is that faculty which studies spiritual facts and truths and their relations. By *spiritual* facts and truths, I mean those facts and truths which are adapted, are capable, when brought through reason to the soul, to develop its spiritual powers and capacities, to originate the spiritual life. The fact, the admission of which necessarily involves all the others, is the existence of a God who created and governs. Now the intellect studies these facts, verifies the evidence which they offer of their existence, and discovers the relations which exist between them ; between God, on the one hand, and man, His spiritual child, upon the other. Out of these facts the intellect can construct systems of science, or wisdom, or philosophy—a science of the spiritual world and of the relations which exist among the facts of this spiritual world. It is the mind or thought according to the spirit, as mentioned by St. Paul, 8 Romans, 6 ; it is the mind examining and com-

paring spiritual facts and truths for the purpose of developing and perfecting the spiritual life. It is the faculty which constructs theologies, a science of the divine.

To the *understanding* belong memory and fancy; to the *intellect*, memory and imagination. Fancy imitates, repeats the real; the outward, combines perceptions, the real, and thus creates monsters; while, on the other hand, imagination regards the outward, the real, in a spiritual point of view, and throws into the real an idea and a unity of which the understanding, the fancy, is incapable. It is the organ or power through or by which the spirit looks out upon this material, outward world, and shapes to itself an idea of it. The imagination makes use of the real, the outward, to give expression to its own idea, and thus imparts to the real an ideal value, an ideal perfection. All high art is the work of the imagination, and all art consisting in the mere imitation of the real is the work of the fancy. The spiritual man can comprehend the animal man, but the animal man can not comprehend the spiritual man; or, in other words, the intellect can take in a knowledge of the material, outward world, but the understanding can not comprehend, can not obtain a knowledge of those ideas which belong to the intellect, to the spirit. 2 Corinthians, 14, 15. This is the doctrine of St. Paul, as will be seen by consulting the passage referred to. The imagination then shapes the idea of the outward for the benefit of the spiritual man. Thus, while the spiritual is inconceivable to the understanding, to the animal or natural man, and the perceptions and conceptions of the understanding, the outward world, are comprehended by the intellect, by the

spiritual, and have for the spiritual man a deep significance, since in these are seen embodied and reflected the greatness, power, and wisdom of that spiritual God who is the Creator and Preserver and Governor of all. Through the imagination the spiritual man shapes for himself an idea of the outward, the material, as well as of that unseen and revealed world where spirits only can live and move and have their being. To the spiritual eye, looking at it in the light of the imagination, the outward world assumes a significance, a perfection, a harmony, and a beauty which it never possesses for the understanding looking at it through the natural eye. To the imagination, the outward becomes the expression of an idea, a thought; while to the understanding it appears simply as dead matter, as a simple fact. But while this is true of the material world, the revealed world, the true ideal world must appear circumscribed and finite, and below the reality; still it is the highest idea that the spiritual man can shape of that unseen reality which he knows now but imperfectly, but in part, but which will hereafter be revealed to him in its glorious reality, when we all shall see as we are seen, and know as we are known.

To the animal man, or nature, belong appetites and passions, pains and pleasures. Our appetites are given us as a means of preserving this animal life. When the body suffers or needs nutriment, the appetites become a cause of uneasiness, of pain, and thus call loudly for gratification. Among our passions is anger, which is brought into activity by the presentation of the appropriate occasion, and becomes the causes often of prompt and vigorous action, by which danger is avoided and life protected. Pains and

pleasures are the effects produced in the body—the latter by a healthy, regular play of all its organs and functions; the former by an unhealthy, diseased, and disordered action of the powers and functions of animal life. Pains give us notice that our bodily functions are out of order, are diseased, and require relief. Pleasure gives us information that the body is in a healthy condition; that all its functions are performed according to the laws of their normal condition. These sensations are therefore of vital importance to us, as without them the preservation of life would be impossible. But all of these appetites and passions may, by over-indulgence, themselves become diseased, and thus an occasion of danger and death, instead of safety and health. It is therefore of the deepest importance that the animal man should be wisely educated and trained, if health and pleasure are to be his portion rather than disease and pain.

To the spiritual man belong wants, yearnings, and emotions. There are spiritual wants, which, if once developed, create in us a constant state of misery, unless they find their appropriate gratification. In the supply of these wants the spirit finds its enjoyment, its joy, its happiness, while in the absence of them we feel miserable. There are laws of health, if I may be permitted the expression, for the spirit, as well as for the body, an observance of which is as necessary to secure happiness of the one as pleasure for the other. The powers of life in both cases must act in conformity to the law impressed upon them, or there will be a disturbance, discord, and the effect must be pain in the body and misery in the spirit—suffering in either case.

Hope also belongs to the spirit, and may be considered as the voice of those yearnings of which we are all conscious. In hope we find a great and constant stimulus to action, to activity, in order that we may acquire, attain the thing we hope for.

The emotions also belong to the spirit—to the spiritual man. These are to the spirit what the feelings of pain and pleasure are to the body. In the development of these emotions is found the final result and the legitimate effects of all right action, of all right living. These emotions are the effects, the results of other influences acting upon the spiritual man, as much as the feelings of pleasure and pain are the results of other influences acting upon the body. These emotions are also of two kinds, the one class being the source or cause of misery, and the other of happiness. Among these are the emotions of self-approbation and disapprobation, of merit and demerit, of self-approval and self-condemnation, under the consciousness of right-doing and wrong-doing. The action of these emotions is conscience, that accusing and excusing which take place in every human soul in view of its own actions. In addition to these are the emotions of love and hate—the first, a state of soul which is joy, happiness, a peace that passes understanding; the second, a state of spirit which is misery, anguish, agony, which also surpass the comprehension of the understanding. The emotion called love has also a three-fold development—the love of the true, the beautiful, and the good; and each form of it is developed or excited by appropriate conditions. The student in search of the true, on the discovery of some new truth or fact, as power in nature or mind, feels the happy.

glow of this emotion, and in it is rewarded for all his toil, anxiety, and self-denial. The artist, when he has, as poet, or painter, or sculptor, embodied some ideal conception of his imagination, experiences the same glow of joy, and harvests a like reward; while the good man, wherever he discovers goodness in others, whether in thought or action, is all on fire with that highest form of love which binds spirit to spirit, and spirit to God, in a union of universal beatitude.

Hate, on the other hand, is developed when the spirit, under a clear perception of the right, embodied in a being capable of enforcing obedience to it, refuses this obedience, and stands up in opposition and in rebellion to the right and its enforcer. Then is his spirit on fire with hate, intensified by the stings of an accusing conscience. The spirit which hates feels the burning of that fire which is never quenched, and the gnawings of that worm which never dies. Happiness, therefore, is found in such a development of the spiritual life as results in the production of those emotions which are called love—love to the true, the beautiful, and the good; love to man and to God. This is that state of spirit, of soul, called a peace which passes understanding; while misery is the result of such a development of the spiritual life as brings into exercise the painful emotions, the emotions of an accusing conscience and of intense hate. With the soul full of these emotions, man must be miserable—can not be otherwise.

The emotions are not directly under the control of the will. We can not call them up as we wish. They are the result, the consequence, the effect of other

states of the intellect and spirit. The emotion of beauty can only be experienced in view of a beautiful object or action. These are the appropriate objects to excite it. So love of the good and the true will only arise on the presentation of truth or goodness to the intellect; nor can we love man or God until the mind discovers in the man or in God those moral qualities calculated and designed to call into action this emotion of love, which is the cord of union and the happiness of humanity. We can not love a bad man—one in whom we can discover no lovable qualities; so we can not love God until His existence and character are revealed to us, and we see and comprehend His goodness and His mercies to humanity and the world. There is, then, a training necessary to the development of our spiritual powers, and a peculiar life to be wrought out, in order that our emotional nature should be developed, and love to man and God be made to fill our hearts. If, therefore, we would love, we must think rightly of God and man and the world—see the true, the beautiful, and the good everywhere and in every one. Then we shall love—we must love—all persons and everything; then we shall gather up happiness from every object and action and thought, until our cup of joy should overflow in a blessedness which is not of earth, but of heaven.

I have carried this analysis of humanity as far as is necessary for my present study. I have simply endeavored to ascertain certain facts in psychology without propounding theories or elaborating explanations. We thus see that our knowledge of matter is obtained through sensation. Hence the animal life depends alone upon the existence of sensation. As soon as the

child is born—nay, earlier—his animal life begins, and is necessarily kept up as long as sensation remains. Our animal education, then, is of necessity carried on, and our appetites and passions necessarily developed into action.

This is not the case with our spiritual life. The truth, which alone can develop our spiritual or moral powers, can not be obtained through our sensational nature and life. It must come from some other source, be communicated in some other way. Whether we make all spiritual knowledge depend upon revelation or not, we must admit that the child can practically obtain this knowledge, so essential to his well-being, in no other way. The child must have these facts and truths revealed to him, either directly by God or by some one who has received them directly or indirectly from Him. The revealer is one who conveys to the mind of another a fact or truth of which he was ignorant, and of which he would have known nothing except from such revelation. In this respect every teacher is a revealer of new truths and facts to his pupils; and the parent, above any other, is a revealer of religious facts and truths to his child. From him must or should come to the child its knowledge of the divine, of the spiritual. It is by this revelation that the spiritual development and life of the child must begin and be carried on. Without it, the spiritual would remain dormant and dead, while the animal is gaining vigor and activity.

In the conflicts between these two natures and lives lies the conflict of life. If the animal in man obtains the mastery, then the spirit is crushed out, and the man becomes degraded to the brute, is a mere animal;

while, if the spirit obtains the ascendancy, the man grows up into the spiritual image of his Maker, and his animal nature becomes subdued and subordinated to the spiritual life and its laws. The object, then, of all education should be to develop the spiritual power in man, so that he may hold in subjection his animal nature to his spiritual wants. Here we see an illustration of that conflict between the law of the members and the law of the spirit, of which St. Paul speaks so earnestly and feelingly. The law of animal life, the law by which our animal appetites and passions act, is directly in conflict with the law of the spirit. Gratification is the law of the one, and restraint, denial, in obedience to a law out of and above us, is the law of the other. Self-gratification is the law of the one, and self-denial the law of the other.

In the education and training of a human being, it will thus be seen that there are two things to be regarded—first, the development of the animal man, and, secondly, the development of the spiritual man. The animal powers are to be developed into healthy action, and the understanding educated, so that it may study and comprehend all the facts coming through sensation to its cognizance. The body is subordinate to the spirit, and hence is to be developed and cultivated in reference and in subordination to this higher life, the perfection of which is the object and end of all life.

Two things are also to be kept in view in the development of the spiritual powers, capacities, life. The first is the revealing to the reason of those spiritual truths which alone can bring into activity the spiritual powers and capacities; and second, the education of

the intellect, so that it may be able to study and apprehend these spiritual facts and truths; but the end to be aimed at is to bring into activity the emotions of love, which is the perfecting of humanity and the fulfilling of the law.

It will further be seen that the spiritual life can not be developed from within through the action of the understanding upon the facts obtained through sensation. A child left to itself and the teachings of nature will remain an animal, will never have any religious or moral development or ideas—must remain ignorant of God and of all ideas of a right and a wrong. We here see the absurdity of that theory of humanity which would leave it to itself; without ever teaching those spiritual facts and truths, a knowledge and admission of which are essential to any and all moral development and spiritual culture. To refuse to teach a child these spiritual facts and truths is to leave it an animal, a slave to its animal appetites and passions. The child, then, must be taught these spiritual, these religious facts and truths, if it is to become other than an animal—if it is to be born of the spirit, and begin that spirit life which outlives the body to flourish in everlasting blessedness in that spirit world of which God is the light thereof.

This vital distinction between our animal powers, our animal life, and our spiritual powers, our spiritual life, and the different modes of their development and culture, lies at the foundation of all correct opinions upon the subject of education. This distinction once admitted, and we may see clearly the reason why so many fatal mistakes have been made by well-intentioned persons, who lose sight of the spiritual in their

attention to the animal. We may here also see how it must be true that children who are neglected and left to the teachings of nature and the streets become criminals, are being educated for crime and not otherwise. The only thing to be astonished at, is that so many stop short of actual crime, seeing how utterly they are neglected by those who should be their teachers of those divine truths which alone can secure their spiritual development and life, which are the only effectual protection against the tyranny of brutal passions, and lawlessness and crime.

With this distinction in view, the parent can see what his work is, and how it is to be carried on. The spirit is to be developed by a revelation to the reason of divine truth ; all else is subordinate to this highest of all work. The mind is to be cultivated only as a means to the accomplishment of this higher end, while our animal wants are to be provided for ; because without this, mind and spirit have no power of action. Material interests and growth are therefore of minor importance, and never should be suffered to engross the attention and enslave the spirit ; the first should ever be kept subordinate to the latter.

CHAPTER VI.

THE FAMILY, THE MEDIUM.

The child is born into the family. Such is the divine arrangement for the nurture and culture of a human soul. On its entrance upon life, the child is incapable of providing for its material wants, and ignorant of its spiritual necessities. Hence the family is provided as the medium into which every human soul is thrown on coming into the world, as the place where it first commences the development of its natural and spiritual lives, and where it receives its first culture. The character, then, of the family becomes a matter of vital importance to the future welfare of the child who is subjected to its influence, since the training there begun will depend upon this character. As the family is, the child will be. Whatever feelings and emotions and relations exist in the family will be developed and nurtured in the child.

We have seen that the child is endowed with animal capacities, with appetites and passions; with spiritual capacities, with the emotions, among which is a love of the true, the good, and the beautiful. This spiritual, therefore, is to be developed and cultivated, while the animal is to be restrained and denied. The power of the first is to be strengthened, and that of the latter to be weakened. It will thus be seen that our emotional nature ought to be roused into action, and the family is appointed as a means for the ac-

complishment of this great end, this first step in the spiritual life of humanity.

Among these emotions, the most important is that of love. Its opposite spiritual emotion is that of hate. The one is the joy, and the other is misery. It is, then, all-important that this joyful emotion of love should be developed in the soul as early as possible, and its opposite, hate, should remain undeveloped. Now, our emotions are brought into action by the presentation of the proper condition, and not otherwise. Among these conditions is that of love and kindness on the part of others. We can not avoid loving the good, and kind, and loving. Love begets love, and smiles answer to smiles. This is the law of human development. On the other hand, unkindness, ill treatment, angry feelings, will produce their like in the bosom of another. Hate begets hate.

Such being the law of humanity, we see what should be the character of the family, of its members—what the spirit which should pervade that charmed circle. Its bond of union should be love, and the intercourse of its members should be marked by kindness and gentleness. The heads of the family must be united by a love which is superior to all the accidents and disappointments and trials of this mortal life. Whatever may happen, come disappointment and trial, the heads of the family should ever be loving and gentle and kind in their intercourse with each other, and with all those within the family circle. The child should be born into an atmosphere of love and gentleness and kindness. It should be received into life with smiles, and nursed with that affection that never sleeps and never tires. Thrown into such a family, the child

must learn to love ; the medium in which it lives must and will develop in it its emotional capacities, and fill and warm its little bosom with the sweet flame of a never-dying love. Its spiritual nature will be developed and cultivated and strengthened, while its animal nature will be kept within proper bounds, and not unnaturally developed and intensified. The child will thus, on its first entrance upon life, before its understanding and intellect are so developed that it is able itself to see the prudent and the right, start right—start as a spirit, and not as an animal.

On the other hand, if the family circle is pervaded with a spirit of hatred and unkindness, the child must partake of its influence. Parents can not hate and quarrel with each other without impressing upon all within their influence the spirit which burns within their own bosoms. The heart filled with hate, and, of necessity, with misery, can not fail to treat the newborn child with harshness and unkindness. The child is received with a scowl, instead of a smile ; with a blow, instead of a loving kiss ; with neglect, instead of that eager attention which true affection bestows upon its loved ones. Instead of harmony and order in the family circle, there is discord and wrangling, unkind words and bitter reproaches. Under such an influence, the worst passions and emotions of the child must be developed and strengthened. Anger, instead of forbearance—hate, instead of love—will spring up in the infant mind, and its first start in life will be wrong, instead of right ; and this wrong start will influence for evil all its future, and prove the cause and source of untold misery and burning agony.

The family, too, should present an exhibition of

neatness and order. If the child is to have his love of neatness and order excited and developed, it must see them constantly before its eyes; but if the family presents only scenes of disorder and a want of neatness, the child will insensibly imbibe a love for such habits, which will follow it through life. The child will show what the family has been, what the mother especially was, since her influence is felt more than that of the father. Upon her depends very much what shall be the character and influence of home upon the child. To qualify the mother wisely and properly to fulfill her duties as a wife and a mother, she needs no ordinary culture, no common wisdom; though, above all, she needs a loving heart and untiring gentleness and kindness, and a firmness which never fails in enforcing duty.

The family must also be made pleasant and agreeable to the members of it. Children should there find their sweetest joys and their happiest hours. Home should be more attractive to the child, to all its members, than any other place can be. For this purpose, the father and the mother should be there to guide and instruct and interest. If the father is away when business does not call for his absence, the sons will be liable to follow his example; and if the mother spends her leisure hours abroad, the daughters will be apt to imitate her example. Parents teach by example much more emphatically than by precept. In the long evenings of winter, the family should, if possible, be clustered around the fireside, and busy in the various avocations which interest each and all; the children inquiring for knowledge, for information, and

the parents wisely imparting it and guiding the minds of their children into all truth.

As children grow up, more effort must be made to render home attractive. It is at that youthful age that their attention and interest are called to scenes abroad, away from home and home influences. To counteract this tendency, an interest must be created for them at home. It is vain to expect a child to remain at home without employment, without recreation, without aught to excite his emotions, and thus attach him to home. His passions find gratification in the variety of scenes met with abroad, and this pleasure must be counteracted by a higher and purer joy, aroused in the soul by the gentler glow of the emotions stimulated by purer thoughts and more elevating subjects of contemplation. The imagination must be brought into exercise, and the mind must learn to look out upon the material world through the power of this idealizing faculty, which clothes with beauty and unity whatever comes within its reach. The spiritual powers are to be regarded more than the animal; the emotions, the love of the beautiful, the true, and the good, are to be cultivated, if the child is to avoid the fatal mistake of finding pleasure in the play of the passions.

For this purpose, the mind must be cultivated, the habit of reading must be early formed. Books, therefore, must be procured—such books as will interest and absorb the youthful mind. To do this, the books must be such that their perusal will call into play the emotional nature. When this is done, the child will be interested, will be captivated. While books which

would tend to stimulate a development of the passions of our animal nature are to be carefully avoided, almost any other books may be profitably put into the hands of children. The important thing to be sought for, is to make home of deeper interest to the child than any other place in the world can be. He will then remain at home, and never wander away into dangerous haunts and mix with dangerous companions. The child therefore needs to be interested. He had better read anything at home than to wander away where vice puts on her blandest smiles and presents her most enticing pleasures. Let the child; therefore, read almost anything rather than not read at all. It must be left somewhat to its own choice. It will read what interests it, and it alone can decide upon the book which will do that. Never force a child to read what is tedious to it. The parents are to scatter around it books of various kinds, and leave the child to make its own selection.

Children are usually interested at first in biography, travels, and novels. Works which treat of abstruse subjects are above their comprehension, and hence not interesting. Novels generally interest children; and the reason for it is, that such works call into play the emotions, wake up in the child those loves which are supposed to agitate and warm the hearts of the various characters described. Some persons have scruples about the reading of such books; but their scruples are worse than mistakes—they are crimes, since they hinder the progress of their children. Works of fiction, if well written, are truer to humanity than history, or even than much biography. The great object is to develop in the child those emotions which are a

part of his spiritual nature. Novels will contribute to do this, and hence constitute a beneficial agency in the spiritual education of the child. A proper selection can be made, the influence of which can not fail to be beneficial. Such works as Irving's, Scott's, Cooper's, Miss Austin's, Bronte's, etc., can only profit, if they are read by the child. As the mind becomes strengthened and developed, works of history and science will become interesting, and the habit of reading be carried on through life. It must be repeated; the main thing is to have children read something at home, as a means of keeping them there, instead of leaving them to wander abroad in the by-paths of vice, which always terminate at the gateway of crime.

The parents should set an example. If, in the long evenings of winter, in hours of leisure, the mother or father seem absorbed and interested in their books, the children will call for theirs in order to imitate the parental example. Conversation, too, may run on books. The parents and older children will discuss the merits or interest of the books which they read, and the younger ones will become interested, and eager to read for themselves these stories, and histories, and lives, and travels so full of interest and wonder to others. In this way, if the parents read, the children will also read, and you will see a reading family, the children of which are ever around the domestic fireside, absorbed in their studies, growing up into home-bred men and women, with their spiritual natures fully developed. Such children become in their maturity the light of the world and the salt of the earth.

Children should be made to feel an interest in the current events of the times, with the varied habits and

conditions of the nations of the world, contrasted with their own. The newspaper and the review will therefore be an essential part of the literature of every family. The most important current events should be run over and discussed between parents and children around that dear fireside, where cluster all the home affections, the richest and sweetest which a human soul can experience.

The mother can do much in this work of guiding the children aright, and interesting their minds in books, if she herself is an intelligent, reading woman. She will talk of books, of what they contain interesting and strange, and thus stimulate the curiosity of her children to know more of these books and their sayings. On the other hand, if the mother is ignorant and frivolous, given to idle talk, to current slander, and to vanity, the children will almost certainly partake of her mental and moral habits of thought and conversation. The mother, then, must be a reading and thinking woman—one whose bosom glows with every noble emotion; who loves all that is true and beautiful and good; who sees truth and beauty and goodness everywhere, and in everything; who has no narrow and selfish views and aims, but whose heart burns with a charity as comprehensive as humanity. With such a mother for a companion and a guide, the child is ever in the presence and under the influence of the highest manifestation of humanity, and day by day will be shaped into its more perfect image, and its mind become filled with higher and nobler and purer thoughts. Such a mother is indeed a blessing, nay, a benediction to her children; and when she is old, they shall rise up and call her blessed. But I must

not carry this discussion further here, as my sole object now is to enforce the simple duty that home must be made attractive, and that this can be done only by the cultivation of habits of reading in the young.

The condition of the family is then an essential element in its beneficial action upon the child. If the family, if home is what God in His providence provided it should be, its influence can not fail to be powerful and happy upon the development and character of the child ; its spiritual powers will be drawn out under this influence, while the animal nature will be repressed and held in proper subordination ; the habit of self-denial will be formed, whereby the animal will be controlled by the law of the spirit within. It here receives such a training, ere intellect and reason are developed—such a direction that, when reason comes to grasp spiritual truth, the child has already his habits shaped to that life which reason declares it ought to pursue. Its passions and appetites have been held in check, instead of being unnaturally intensified ; its spiritual emotions have been brought into action, instead of hate. Such a training, such a development, is an immense advantage to the young immortal just entering on the conflict of life ; the battle has almost been won, and little more remains to be done but to gather up the fruits of this victory of the spiritual over the animal, the carnal.

CHAPTER VII.

PARENTS—THEIR POSITION.

The first duty of parents is to prepare the family for their offspring. We have seen what the family should be in order that it may exert a happy influence upon the child. To organize the family, marriage has been instituted, and as love must be the living spirit of the family, the union of husband and wife must and should never take place unless that mutual love exists between them which alone can bind them together and make home their paradise. A union formed in the absence
+ of this mutual love is one formed in violation of the divine appointment, and can be productive only of discord, hate, and misery. Their influence will not, can not tend to develop love in the child, unless its flame burns warmly in their own bosoms; if they do not love each other, their children will not love them; if they hate each other, their children will hate them and each other. There is then a solemn preparation to be made on the part of the new married pair in order properly to receive the new comer which God may bestow upon them. The happiness or misery of this new comer to a great extent depends upon this preparation, upon the action and the influence of the family, of which by their union they have laid the foundation. Do parents well consider this fearful truth? Do those who seek by marriage to found the family, fully appreciate, fully comprehend their awful responsibilities, the

solemn duties which they assume? It is to be feared that they do not; it is to be feared that self-gratification too often limits the extent of their views, and renders them reckless of the future in the fruition of the present.

The duty of the parent to the child is apparent from the condition in which it comes into the world. It is born an animal, and if left to the teachings of nature, to its self-development, it will remain only an animal. Its animal powers and capacities will be developed, while its spiritual will remain dormant.

That this assertion that we are born animals is true, is apparent to every one thoroughly acquainted with human psychology; nor is it less true according to the teaching of the Bible. Christ said to Nicodemus: "That which is born of the flesh is flesh, but that which is born of the spirit is spirit." Here the fact of a double birth is clearly taught; and this second birth is a spiritual one, to be experienced after that of our natural birth. Christ said also to Nicodemus, that he must be born *again*—be born from above, be born of the spirit, or he could not enter into the kingdom of God, which is a spiritual kingdom. Here, then, is taught the doctrine that the birth of the spirit takes place after our natural birth, upon which our animal life depends. So in 1 Corinthians xv. 46, the like doctrine is asserted. The spiritual is not first, but first the natural, the animal, and after that the spiritual. Our spiritual birth, then, comes after our natural birth. By the one our animal life is begun, and by the other our spiritual life. Birth is that event which indicates or develops the first activities of life. Our spiritual birth, then, takes place whenever we

experience within our spirits the development of its powers and the commencement of its activities. These powers, these possibilities are converted into activities by the presentation of divine truth, those spiritual ideas which are alone addressed to the reason—ideas of a spirit world, of God, and law, and duty. When once the reason has taken hold of these ideas by faith, the spiritual life is born, its activities are developed, and we are conscious of a higher nature, of higher powers, of a higher destiny than that which depends upon our animal life.

The first thing, then, to be done by the parent, after providing for the material wants of the child, is, by the presentation of the appropriate truths and ideas, to bring about this spiritual birth, to develop these spiritual powers yet lying dormant in the child. This can only be done by revealing to the reason of the child those spiritual facts and ideas and truths which can alone bring into activity the spiritual in man. But the child is ignorant of these truths—indeed, can not obtain them until they are revealed to him by another mind. Hence it is the duty of the parent to reveal those facts, to teach those truths, which constitute the means of moral culture. As the reason of the child is undeveloped, it can not know, can not decide upon these truths, upon these revelations and this teaching. It must rely upon the parent's reason, not its own. The parent, then, as the revealer and teacher, must reveal and teach what he believes to be the truth upon this great question of the spiritual life. Error may be taught; the parent may be mistaken; but still he can only teach what he believes to be the truth.

In the next place, the child is to subdue its animal

nature, and bring it into subjection to the law received into the spirit. But the animal is born first, and hence is stronger than the spiritual power in the child. It is then to be aided in governing itself in this work of subduing nature to spirit, disobedience to obedience, gratification to self-denial. It is then also the duty of the parent to govern as well as to reveal and teach.

It will thus be seen that the parent stands in God's stead in relation to his child. He is its lawgiver and its governor. The child, until its intellect and reason are sufficiently developed, must depend upon its parent for the law of its life—for that truth through which alone it is or can be born of the spirit. The parent is bound to learn the truth, the right, and reveal it to his child. He receives God's revelation of Himself, and he must reveal it to the mind and reason of the child, who receives it from him as from its God. The parent, then, is to teach the child what it ought to do, and to constrain it to do it. He knows what the child ought to do, and what it ought not to do—how and when it should deny its animal cravings in obedience to the law of God. He knows the way in which the child ought to go, and it is his duty to train it up in the way it should go. Teaching and governing are, then, the two great parental duties, upon a faithful execution of which depends the future of the child, whether it shall be a disgrace or an honor to them, a curse or a blessing to society.

CHAPTER VIII.

GOVERNMENT.

Government must begin before teaching. The animal life commences with the natural birth, and its tendency is to excess, to the acquisition of an absolute rule over the yet unborn spirit. This tendency has to be checked, to be subdued. To do this, the child must learn the habit of self-denial—that habit of refusing to act in conformity to the teachings of nature, to the cravings of the body. This self-denial must result from an act of volition. It can not be forced against the will; hence the will must be constrained to action by some other motives than those which a mature reason may offer. The child must learn to obey before it knows the reasons for obedience; it must obey simply because the parent requires obedience. In every act of obedience there is an act of self-denial, an act of moral discipline. From obeying the law laid down by parental authority and enforced by parental power, it learns the habit of obedience, and thus the more easily will it afterward yield to the law laid down by its own reason. The teachings of nature are to follow the cravings of the body. The training of the parent should be to learn and habituate the child to yield obedience to a law coming from without, enacted by one above and independent of him. As an animal, the child yields to the cravings of the body, to appetites and passions. But this animal law is to be sub-

duced ; the child is to be brought under the law of the spirit, by which the will and conduct are to be influenced and directed ; the animal is to be brought under subjection to the spirit and the law of the reason, instead of being influenced by mere animal appetites and passions. The bodily appetites crave for gratification, and the child must form the habit of denying to the body this gratification. Herein is seen the conflict of life, the war between the law in the members and the law in the mind. I have placed this point in various aspects in order that all may understand it ; for on a clear perception of this conflict between the animal and spiritual in man depends our attaining any satisfactory knowledge of the necessity and nature of all government.

The duty of parents is plain and simple. They know what the child ought to do, or ought not to do ; and it is their duty to see that the child does do what it ought, and does not do what it ought not to do. They are to train it up in the way it should go. The child is ignorant of all this, knows not what is or is not for its own advantage ; all knowledge it has leads it to follow instinct, the cravings of the body. Shall the parent yield up his child to the guidance of its animal nature ? Shall he allow it to do what he knows it ought not to do, because it will cry if he constrains it to act as he knows it ought to act ? But one answer can be given to these questions—the parent must constrain his child to do right, however painful it may be. On this point there must be no hesitation, no omission, no failure.

Providence has, however, ordered that these painful conflicts shall not often be repeated. The child that

has once been made to deny itself a bodily gratification yields much more readily the second time, and, after a number of trials, the habit of yielding, of self-denial, becomes formed, and the child obeys as of course. To put certain examples: A child refuses to sleep, unless nursed to sleep in its mother's arms. Now, let the child be made to lie down and go to sleep without this nursing. It will probably rebel, and cry the first and second times; but, after a few trials, it will lie down and go to sleep as quietly as a grown-up person. The reason is, that the child has now acquired the power to subdue its feelings and act in obedience to a law from without. A child, again, will get angry and cry, because it can not have something it wants. Gratify it, and it will insist upon a like gratification the second and every future time; but let it be constrained to deny itself this gratification, though it may be accompanied with much grief and resistance, and it will, after a few repetitions, acquire the power of self-denial, and yield obedience to authority as gently and as readily as any other well-trained animal. A child will, when taken to a table, lay its hands upon everything within its reach. Let it continue to do so, and by and by it will be impossible to take it to the table, as it will lay its hands upon any and everything, and, if then forced to desist, a storm of anger and passion and hate will be exhibited which it is frightful to witness; but let the mother, the first time the child reaches for anything, snap its finger, and repeat this just as often as the wrong act is repeated, and, after a few trials, the child will desist, and may thereafter be taken to the table, where it will conduct itself as well as a grown-up person, never

touching or disturbing an article any more than the best bred gentleman in the land. The moment the child finds that it can not gratify the cravings of the body or the curiosity of the eye without suffering pain, it will think no more of it ; habits of obedience to outward law will be formed, and this obedience will be yielded of course, and without anger or regret. These cases are only put by way of illustration, to show how the child may be learned that habit of self-denial which lies at the foundation of all moral and religious culture. The same practice may be applied to every and all acts of infancy which the parent knows the child ought not to do.

To carry out such a system of government requires gentleness and firmness on the part of the parent. When an effort is once commenced to enforce obedience, it should never be given up, cost what time and pain it may to parent or child. If the child, after a struggle, prevails, and succeeds in gratifying itself, it will be more difficult next time to subdue it. Than to fail, it is much better not to begin. Failure injures the moral training of the child—develops in it self-will, resistance, anger, and, in the end, hate. Unsubdued, the child remembers only the pains of the conflict, and hate toward the cause of it is the emotion which is developed in its little bosom. Children who are half-governed—governed just enough to develop bad feelings, instead of being subdued to the gentleness consequent on obedience—will become bad-tempered, vindictive, full of hate toward parents and all exercising authority over them ; but if they are left to follow the cravings and teachings of nature, their bad passions and feelings will remain dormant, while

by the other process they are developed, and will gather strength and energy, until the child becomes almost a fiend, and reason then will, when matured, never be able to obtain the mastery over it. But, while firmness characterizes every act of government over the child, gentleness, not harshness or anger, should shine out in the countenance of the parent. The child should feel that anger has no influence in the effort to constrain its conduct and actions; that kindness and love are burning in the heart, while decision sits upon the brow and beams forth from the eye. Harshness should be avoided as well as cruelty. Punishment, as it is usually understood, will seldom be necessary, if the system of governing is begun early enough. Let the more time be devoted in enforcing obedience. Decision will bring this about. The child will yield if it sees determination in the parental look. The child will discover this in the tones of the voice, in the look of the eye, in the cast of the countenance, and will yield, when under other circumstances it would not.

Some undertake to govern by playfulness, by smiles, by sugar-plums; but this is no government at all. Government is authority, force, something awful, not mere sport and pastime. Reverence should be the emotion developed in the bosom of the child in view of one who governs; authority should appear in his eyes clothed with something grand and awful and mysterious and sacred. A child who has been guided by mere gentleness and playfulness and rewards, may be gentle and loving, but it will not feel reverence for any one; and the child who does not fear and reverence his father on earth, will hardly ever fear and reverence his

Father in heaven. While the father is the representative of authority and becomes an object of reverence, the mother is the embodiment of kindness and gentleness, and becomes the object of love. Thus the character of both will become impressed upon the child; the emotions of both reverence and love will be developed in it, and its character will be marked by firmness and gentleness.

There is a great, a criminal neglect on the part of parents in this respect. Children are allowed—nay, are stimulated—to obey nature rather than an outward law. Their whims are indulged, their appetites gratified, and their passions allowed to break forth in fearful ebullitions. No restraint is brought to bear upon their development; and hence, their spiritual powers undeveloped, and their animal propensities strengthened, they enter upon life without habits of self-control having been formed. They give way to animal indulgences, live a mere animal life, and practice the vices incident to such a life, as our natural appetites and passions tend to run to excess, and thus become self-destructive in their action.

This exercise of authority should be constantly carried on until the age of emancipation arrives. The parent should see that the child does what it ought to do, and does not do that which it ought not to do. This is the rule to be inflexibly followed, and with unyielding firmness. If the child wishes to go where it should not, or do what it should not, the parent must not only prohibit, he must command and enforce his command, otherwise he is guilty of being an accomplice in the misdeeds of his child. And yet how many parents allow their children to go where they know they

ought not to go, and do what they know they ought not to do? How often are children allowed to be away from the parental home, away from family restraints and influences, their parents know not where? Is this as it should be? Are such parents living up to the calls of duty? The truth in such cases generally is that the children govern, instead of being governed; they go where they choose, do what they choose, while their weak miserable parents are at home dreading the fearful consequences that must necessarily ensue from such a course of life, originating in their neglect. There is no time that the child should not obey until it is emancipated from the family. The parents should watch over its conduct, and exercise their authority whenever the child goes astray; there is no other method of saving it from the fatal consequences attendant upon wrong doing and wrong living. This animal nature must be subdued; habits of self-denial and of ready obedience to outward law and authority must be formed; and then, when reason is matured, the child will be guided by it into the full development of its spiritual life, which is the end and aim and crowning glory of humanity.

The question may be asked whether corporal punishment should in any case be resorted to? I say unhesitatingly yes. God punishes for wrong doing, for disobedience to His commands, and shall man assume to be wiser in his government than God is in His? The duty is to make the child do right, avoid wrong, and this duty must be performed, however painful it may be; and if words will not bring the child to obedience, then some other method must be resorted to. And what other than coercion is there when moral suasion has

failed? Besides, the body is the seat of those appetites and cravings which lead the young astray ; pleasure is the thing sought after by the animal man : hence pain inflicted upon the body is calculated to dissuade the animal man from gratifying his natural, his animal wants. Animals are broken and subdued by such a system of discipline ; the elephant and dog and horse are, by the infliction of bodily pain and the exercise of authority, made to deny self and act in obedience to a law laid down by another. The child, ere reason is developed, is an animal, and can only be governed as such—can only be made to obey and follow like an animal that law, which its reason will by and by discover to be right and best adapted to develop its whole being and secure its highest happiness. If, however, the child is early governed, its appetites and its will early subdued, little or no corporal punishment will be required. Real punishment is required only in those cases where government has for a time been neglected ; then, punishment may be necessary to hold in check appetites and passions which have been allowed to acquire strength and power over the will by indulgence. It is painful to punish those we love ; yet how much more painful, how agonizing to stand beside the dying pillow and to bury the bloated body of a child who has run a career of vice and crime ! Let parents ponder and weigh well the two alternatives and deliberately choose between them. In the performance of duty there is always hope ; in its neglect there is always danger.

It is said by some that children should not be governed, that they should be left free to form their own

habits and opinions. But it must be seen that such a theory of human culture is all wrong; that, left to themselves, they grow up animals, and not spiritual beings; live the animal life, seeking the gratification of their bodily or animal wants, instead of living a spiritual life and seeking only the satisfaction of their spiritual wants. A theory of education, therefore, which leaves the child to itself, to follow the leadings of nature, must be all wrong and productive of the most disastrous consequences. It is the spiritual in man which demands culture and development, requires to be nurtured and strengthened, so that the law which the reason may ultimately approve, shall become the law of life, and, holding in check the animal powers, shall subject them and the whole being to the law of reason, to the law of the spirit, which is none other than the law of God.

CHAPTER IX.

TEACHING—SPIRITUAL CULTURE.

Thus far I have only considered government as a mere outward force, brought to bear on the child and constrain it to act as it ought to act; but the child is endowed with reason and intellect, which, when developed and matured, must become the guide and law of its life. The child must be taught those facts and principles and truths by which its life is to be shaped and molded. When intellect and reason have become sufficiently developed, the child becomes a free, responsible actor—one who is to be its own teacher and governor, and to form its own moral judgments, its own laws of right and wrong. This hour comes to every matured human being sooner or later. Each learns to know the right and the wrong, the thing which ought to be done and the thing which ought not to be done. But before the child is capable of thus perceiving the correctness of its moral judgments, it must be taught these laws, so that when it comes to maturity there will remain to it only the labor of perceiving the truth of the opinions and moral judgments which it has already been taught, and by which its inward life has been stimulated into action, and is already being shaped into that image which it ought to carry home to its God in heaven, if it is there to find fit companionship and a happiness which surpasses all the powers of the understanding.

To secure the child's happiness, to protect it against the cravings and despotism of its animal life, the spiritual powers must be developed, strengthened, and matured. The spiritual must control the animal, if the child is to become a perfected being, shaped in the image of its Maker, finding within itself the power and the law to subdue its animal life and bring it into sweet subjection to that life within, lived by faith in God. This moral nature, these spiritual powers, this inward and higher life, can only be developed by the application of appropriate means, and these means are the truths which the human mind has received from revelation, and which it is required to reveal to other minds destitute of the rich possession. The animal life is developed by contact with the outward, material world through the instrumentality of the senses. By sensation is the animal life begun and carried on, while the understanding, in studying these sensations, *perceives* the nature and causes of them; and out of these perceptions it constructs systems of science, which include all the phenomena of sensation and perception. But the spirit in humanity can not be roused into life by any such agency. It is only by the reception of moral truth—of the idea of God, and of the true relation which humanity sustains to Him and to itself. These truths and facts are *supersensual*—they are spiritual, and can be received only by *revelation*. The parent becomes the revealer and teacher of these facts and truths to the mind of his child. These facts and truths were originally revealed by God to man, and by man have been revealed to man through the generations which have lived and died.

But it will be seen that this teaching regards the

reason by which it is comprehended ; but, in order to study these facts and truths, to comprehend them, the intellect, or knowing faculty, must be developed and cultivated. These various powers of the intellect are developed and strengthened by exercise and practice. Hence education becomes a matter of duty, a subject of the deepest moment to the spiritual as well as the animal life of the individual. We can not fully apprehend spiritual facts and truths, unless the intellect, which is to study and know them, is properly cultivated. The cultivation of the intellect is as important to our spiritual knowledge and life as the cultivation of the understanding is to our knowledge of material facts and truths, and the perfection of our animal life. Both are to be cultivated as essential means to the perfection of our spiritual life—that life which is developed independent of the material body, and which will continue to live when this body shall have again mingled with the common earth. Education is therefore a moral duty resting upon every parent to whom God has given the custody of immortal souls. It is not my design to dwell upon mere intellectual culture. I assume that every parent understands and faithfully discharges that important duty toward his children.

The main object of our present study is to ascertain how a human spirit is to be developed, enabled to apprehend God and His laws, and man's relation to Him. The object, the work in hand is to call into activity, to wake up the spiritual life in a human soul, and give to it that culture and vigor which will enable it to bring the animal nature under subjection to the spiritual life. In this study two things are to be regarded, to be kept constantly in view, in the discussion which follows.

The first matter to be done is to reveal or teach the facts and truths by a faith in which the spiritual powers are excited into action, and the spiritual life may be initiated; the second matter relates to the mode, manner, or method in which these facts and truths ought to be revealed and taught to the infant and youthful mind. The object of all teaching should be the development of the moral, religious, spiritual powers in humanity, and the education of them up to that spiritual life which is the end of all life. Method looks to the end to be obtained; teaching, the means by which that end can alone be secured; the one looks to spiritual culture, the other to the truths and facts by which that culture alone can be effected; the one is the Christian life, the other the means of working out that life. I shall first proceed to discuss the facts and truths which must be revealed and taught to the infant mind in order to effect its spiritual development and culture, and the order in which these facts and truths must be revealed, if they are to have their legitimate effect in forcing into activity those powers and capacities which are the foundation of the spiritual life, in the activity of which that higher life consists. The other branch of the inquiry—the method or mode—will come up for consideration in a subsequent chapter, and after the first branch has been thoroughly exhausted.

The object of this teaching is, then, moral or religious culture—the developing in the child those moral or spiritual or religious powers, capacities, or susceptibilities, upon the exercise of which the spiritual life depends. The moral consciousness must be brought into exercise, the conscience be roused to action. The first fact in the history of the spiritual life is to

develop those feelings of misery or happiness following certain actions. The person that does right feels happy; the person that does wrong feels miserable, unhappy. These feelings lie at the foundation of all spiritual life, and are our strongest protection against wrong-doing. God has made us to be happy in the performance of duty, and unhappy when we fail to do it or do the reverse. The development of these elemental and fundamental feelings in the spiritual life depend upon the fact that the mind recognizes a difference in actions; that there are some actions which ought to be done, and others which ought not to be done. As soon as this distinction is admitted by the intellect these feelings are developed, and are necessarily developed; for they arise in the soul independent of the will, as much as does the feeling of pain on the application of fire to the body.

Such being the psychological fact, it is apparent that this distinction of acts into right and wrong, into acts to be done and acts not to be done, is the first impression which can and ought to be made on the infant mind; and this impression can be made before the child is capable of apprehending the ground of the distinction. To the infant the parent is God and lawgiver. What he orders to be done is right, and what he forbids to be done is wrong; while the parent's approval or disapproval is the test of the fact whether actions are right or wrong. This impression is deepened by the use of punishment in some of its many forms; all having one object in view, the conviction in the mind of the child that it has done what it ought not to do, because its parent, who loves it so much, is angry, is pained, and inflicts pain on the child

for the doing of the act it ought not to have done, while the smile of joy and the outgoings of love follow the doing of the act which the child ought to do. It is not enough to command and enforce parental laws and orders; this savors of despotism, and in no wise contributes to moral culture. The animal may be so governed; but the spiritual being can only be trained to go in the way it should go. There must be moral culture, the education and development of the moral powers. And this can only be done by impressing on the infant mind that there is a wide distinction in its acts; that it is bad for doing some things and good for doing others; that it merits its parent's blame for some acts and praise for others. To create this impression is not the work of a day; but must be carried on through the whole period of childhood and youth. The distinction should be kept up in reference to all actions; the child should become permanently impressed with the idea that all its acts possess a moral character; that there are no indifferent acts which can escape this principle. While the child is made to do right, it must understand that the requisition is made because it ought to be made, not because the parent simply wills it so. Even recreation should come within the grasp of this distinction; dancing may be proper, as a means of exercise to one condemned to a sedentary life, since physical exercise is necessary to bodily health, and bodily health is necessary to a successful culture of the spiritual powers and life. In this way the conscience of the child will be brought into exercise, its power to restrain be felt, before the child is capable of understanding the true ground of this distinction in actions. To it the parent

is the standard of right and wrong, and it learns to reverence him as the lawgiver and revealer.

In connection with this impression through which the conscience is developed, the emotional nature should be brought into exercise. The child should learn to love. This emotion is produced by the exhibition of the proper object. In the affectionate kindness of the parent is found a fit cause to waken love, to develop that emotion which is the final result of right living. Education which is not accompanied with a development of the emotional nature will always fail to attain the highest end of all education—the moral perfection of a human spirit. In this way the parent is presented to the child as the ground of right and the source of goodness—two characters calculated to wake up in it the feelings of reverence and the emotion of love. The child thus sees that the law, however unpleasant, originates in goodness, in love; and hence it can never become a despotism to its mind, never become hateful, but always appear as embodied in the deepest love and the profoundest sympathy. Great care should be taken to avoid developing the emotion of hate in reference to the parent or to his commands. The firmness of the parent should be warmed with the feelings of affection. His laws should appear to the child to originate in love—in a single regard for the right, and the happiness of the child. Acting on this principle, the parent will be loved, and his teachings command the conscience and stimulate the affections.

The next impression to be made, the next truth to be taught, is the great fact of the existence of a God—a fact which lies at the foundation of all morality, of

all religion, of all moral culture. This is the ultimate fact—a fact behind and beyond which it is impossible for the human mind to go. The atheist stops in the material world as his ultimate fact, beyond which he can not go; but he who believes in human consciousness and a spiritual life in humanity must go behind the material world to that other fact, by the word of which it is that this material world exists. But God is not a mere fact; He is an intelligent being, who not only created, but governs His universe. The idea of an apathetic God is not the Christian idea of Him—is not the character given to Him in the Christian scriptures. He is there represented as not only having created all things, but as constantly interested in all the affairs thereof—in all the actions of the child as well as of the man; as concerning Himself in the smallest as well as in the largest interests of humanity; as aiding man to discover the true and do the right; as listening to the cry of human anguish, and aiding the wounded spirit in its feeble efforts to recover itself from the effects of sin. He is represented as co-working with all honest and earnest minds in that life-work—the recovery of a spirit, gone astray in sin and error, back again to that clear perception of the true, and the regaining of that ability of doing right which belongs to the human soul in its normal state. God is said to be touched with the feelings of our infirmities; nor could we go unto Him, when borne down with disappointments and adversities, unless we believed not only that He is, but that He is also the rewarder of those who diligently seek Him. It is this fact that God will hear and aid, which alone can justify and encourage the spirit, crushed under the

consciousness of its own sins and weaknesses, to go to Him for help and succor in the day of its temptation, in the hour of its humiliation, with the assurance that, God helping, it may put off these habits of sin, get rid of these impure thoughts and wandering desires, and grow up into that spiritual life of love and purity which Christianity holds up as a possibility for the earnest and true worker according to the divine law. There are great errors, even among religious people, on this subject. I have heard it said, even in the pulpit, that God could not be affected with our prayers; that His purposes could not be changed by our intercessions. This is not a true representation of the character of God. His purpose is to save those who do seek Him—to aid those who in their distress cry unto Him. This is His plan for the recovery of fallen humanity—a plan devised to meet our wants and our true condition as fallen beings. We know God but in Christ. “He that has known me,” says Christ, “has known the Father.” God is in Christ reconciling humanity unto Himself; and where can we find a more earnest and loving manifestation toward mankind—toward man as an outcast from God, a wanderer from His laws and His ways, a despiser of His commands—than is seen in the life and character of Christ? He came into this world in search of the lost—to bring back the wanderer to God, and restore to purity and happiness a debased and suffering humanity. “God so loved the world that He gave His only begotten Son to come into this world, that whosoever might believe on Him should not perish, but have everlasting life.” Surely, God is not indifferent to the wants of humanity, but, on the contrary, is working with it

to recover it back from the ruin in which it is involved.

It is this idea of God which even a child is able to apprehend, while to his mind a being symbolizing only power would be incomprehensible. The great fact should be impressed upon the infant mind in such a way that it may in some faint degree apprehend its truth. To accomplish this revelation, various modes of teaching must be resorted to; it is not an outward form, but a thought, an idea, which is to be revealed and taught. The material world can not reveal to us His nature and His character; it may symbolize His power.

The child is first to become acquainted with its earthly parents; in them it sees lawgivers, governors, the givers of every good gift, and the authors of all its little happiness. They represent to it all that is great, wise, and good; in them it sees beings who command its reverence and its love. But these are only its father and mother upon earth. It has another and greater father—a Father in heaven; and it should be taught to lift its thoughts and affections up from this father on earth to its greater Father in heaven, from whom come, indeed, not only its earthly parents, but all earthly good. It is thus through a knowledge of its earthly parents that the child is to be led to the idea of its Father in heaven, of God, a spirit. It is this Father in heaven who causes the earth to put on her beautiful livery of green, who clothes it with robes of living flowers, and covers its fields with the golden harvests of autumn. Its earthly father has told it of a right and a wrong, of things which it should do and which it should not do, and now it learns that its earthly parent was only telling it of the laws and com-

mands of this heavenly Father, who is the maker of all things and the governor of all men. It has been clothed and fed and nurtured by its earthly father; it now learns that all these blessings come from its greater Father in heaven, and that while its earthly parents were watching over it with so much care, and pouring out upon it such rich treasures of affection, it was all done because this greater Father in heaven told them to do it. In this way the child may be led to form the idea of an unseen Father—a being whom its eye hath not seen nor its ear heard, but yet not less a fact than the existence of the parents it does see and hear and know.

Next to the fact that He is, comes the character that He possesses, the attributes with which He is endowed. His power may be symbolized in the creation of the material world. The child's attention need but be called to such an effect as an evidence that the Being who could speak all this into existence, must be possessed of unlimited power. His goodness may be symbolized in the wonderful adaptation of the earth, and the air, and the light, for the happiness of His intelligent creatures. He must love those on whom He thus pours forth His blessings with such an unwithdrawing hand. His holiness may be exhibited in the fact that He declares what is right and wrong; what His intelligent creature must and must not do, and that in doing what He commands, God is pleased, but that He is ever angry with him who does evil. The child should be made to feel the truth that God is pleased when it does right, and displeased when it does wrong. In the fact that its earthly father punishes it when it does wrong, it may learn that God also is angry with the bad, with the wicked, with those who obey not His

commands. Its father on earth smiled upon it in love when it did right and was obedient to his commands, until its little heart is all aglow with love and joy ; and it now learns that a Father in heaven will smile upon it and fill its little life with blessedness, and make it everlastingly happy in His home in the heavens, if it obeys His commands, and shapes its life by His law, and walks in all the ways of truth and right.

The idea of God is thus to be revealed to the mind of the child, through a knowledge of his father on earth ; its mind is to be led upward to the thought, the idea of a Father in heaven. It is only under this idea of a father that even the matured mind can apprehend God in some faint degree ; but to the child, to whose mind the thought of God is presented, God becomes indeed a Father in a higher sense than an earthly father—a Father who watches over its little life, imparts all its joy, assuages all its sorrows, and will in the end bring it home to Himself in heaven, where dwells perpetual light and an unalloyed happiness.

As the mind and reason of the child are developed and gain strength to grasp higher truths, it may be taught through the history and life of Christ a yet higher idea of the character of its Father in heaven. In that life it may see the model life of humanity—that form of life to which all should aim, though none may attain to the reality. In this manifestation of the union of the divine with the human, it may be taught not only what its own life ought to be, but also the deep interest which its Father in heaven takes in its welfare and happiness. Christ becomes its elder brother, sent by his unseen Father to educate its mind and spirit into all truth, and guide its steps in the way that leads

to its final home with Christ and God in heaven. With a settled and firm belief in such an idea of God and humanity, it will have power to mold and shape its life into conformity with that divine image of a perfected humanity exhibited in the life of Jesus Christ.

This idea of God is not addressed to the understanding, through sensation, but to the spirit, through the reason. The reason is the faculty by which we apprehend spiritual truths—ideas which have no material objective existence, like matter. It is therefore not without repeated efforts that the mind of the child can be made to apprehend facts which lie beyond the cognizance of the senses. We are compelled, through symbols and comparisons and earthly relations, to suggest to the mind, to the reason that unseen fact, those ideal truths—facts and truths which become realities to the mind only when they have become the object of faith, for the spiritual life can only be developed by faith in the unseen. The life we live is a life lived by faith in God. These efforts, therefore, to impress the idea of God upon the infant mind, must be repeated upon all occasions; line upon line and precept upon precept must be the law of this education. The child must be led to see God in everything, to recognize His presence and the power of His love in all acts and thoughts. It should be taught to see in its daily life, in the food it eats, the clothes it wears, the happiness it experiences, the agency of its heavenly Father. It should feel that it is through His protecting power that it lies down nightly to sweet repose, and wakes refreshed each morning to the glories of the sunshine and to new joys. The child should be impressed, too, with the thought that the eye of God is ever upon him; that He sees

when no other eye can see, all its bad and wicked acts and thoughts, and writes them down against it in that mighty volume, the book of His remembrance; and that hereafter a time shall come when it shall read out of that volume the record of its most secret thoughts and hidden acts—thoughts and acts which give it pain now to recall to memory. This instruction, these impressions can be given by hints, by suggestions, by a single word, and often even by a look. It is not necessary that it should be formal: it is better that it should be given as comments upon the daily acts of its little life; that it should come to this knowledge and to these ideas as the boy in a store learns arithmetic and the power of numbers by calculating the amount of his daily purchases and sales. Such moral teaching results in moral culture; it brings into exercise the moral powers and susceptibilities of the spirit, and daily widens and deepens the flow of that spiritual life which knows no end. In this way the idea of God will become a living reality in the life of the child, as real to it as the sunshine and the rain, as seed-time and harvest.

Great caution should be employed, in imparting this idea of God, to avoid a wrong impression upon the infant mind. The object of this teaching is twofold: First, to reveal the fact of God's existence to the infant mind; second, by faith in this fact, to excite in the spirit the emotions of reverence and love toward this great Being. The child should never feel rising in his spirit the emotion of fear at the mention of the name of its heavenly Father; fear and love are incompatible emotions; hate keeps company with fear, and love with reverence. We may hate whom we

fear and love whom we reverence, but never the reverse. Perfect love casteth out fear. The object, then, to be aimed at, is to call up in the child love toward God, whenever the thought of Him comes across the mind. When, however, God is represented to the child under the idea of Almighty Power, put forth for the destruction of the wicked, fear, not love—terror, not reverence—is excited in the mind; and the thought of God becomes painful to the child, because the feelings of fear and terror are always painful; and, to avoid this pain, the child will labor to shut out from its mind all thought of God. The truth that God is almighty, and that He will visit upon the wicked punishment for their wickedness, has its application. The terrors of the Almighty may be pressed upon the thoughtless, to bring them to reflect upon their course of life; but it is only the love of God which can bring them to repentance. A knowledge of God will produce one of two results upon every spirit: it will call up in the mind the emotions of fear and of hate, or of love and reverence; and, as the one result or the other is produced, that spirit will be happy or miserable, since love is happiness and hate is misery. Nor can any human soul escape the one or the other of these results; it must love God and be happy, or it will hate Him and be miserable. Such was Milton's conception of spiritual existences—the angels, which kept their first estate, are represented as all aglow with the emotion of love; those who fell, as being all on fire with the burning emotion of hate; love leading the one to worship and happiness, hate the other to revenge and misery:

“This must be our task
In Heaven, this our delight; how wearisome
Eternity so spent, in worship paid
To whom *we hate!*

And by proof we feel
Our power sufficient to disturb his Heaven,
And with perpetual inroads to alarm,
Though inaccessible, his fatal throne;
Which, if not victory, *is yet revenge.*”

Those thoughts which work out in the life love to God and man, are the true thoughts, and that life is the perfected life of humanity.

The whole truth need not be presented to the infant mind at first. It must be nurtured on the milk of the Word; it must be taught only those simple and practical truths which take direct hold upon the development of its little life. These truths present God as the Father of humanity, laboring for its recovery to a spiritual life and its natural happiness, as happiness is the normal condition of a spirit; while misery is the result of its having departed from the law of its creation, and thus introduced discord and misery into the workings of the spiritual life. The fearful truth, that to the workers of iniquity God is a consuming fire, is well calculated for matured minds immersed in the gross, material interests of life, and laboring solely to lay up treasures on earth, forgetful of that richer treasure to be laid up in heaven. Terror may startle such minds, and rouse them up to thoughts of heaven and hell, of God and eternity. It may startle, like the cry of fire in the ear of one sleeping quietly, while the flames of his dwelling are rapidly gathering around his bed; but other and different thoughts must be cast into the minds of these startled sleepers, if they

are to be brought to repentance and a new life. The infant mind does not need to be startled; it is awake, it is alive. It is only the matured mind, which, immersed in material cares, becomes dead in trespasses and sins. To awake such to a consciousness of their perilous condition, it may be necessary to turn upon them the whole force of the lightning and thunders of Sinai. But this is not that truth which in the mind shall become the germ of a new and spiritual life; not that leaven which, when once taken into the soul, shall leaven the whole man; not that water, of which, if one drink, it shall be in him a fountain of water gushing up into everlasting life; not that bread, of which, if one eat, it shall become in him the germ of a perpetual nourishment, so that one shall hunger no more forever. It is by faith in God as our Father, caring for His children, and aiding them in shaping their lives according to His laws, that we daily become more and more conformed in our minds to that perfect image which He has revealed in the person of His Son. Many fatal mistakes are made, and many a soul is driven away from a holy and spiritual life, by a disregard of this distinction in those into whose hands has fallen the culture of infant minds. Never make your child afraid of God, lest it come to hate Him; but ever labor to present to the infant mind such an idea of God as will call out the emotions of love, and lead to reverence. Then will its little life culminate in that state described by Wadsworth:

“Rapt into still communion that transcends
The imperfect offices of prayer and praise,
His mind was a thanksgiving to the power
That made him; it was blessedness and love.”

As the mind acquires strength, and the circle of thought begins to enlarge, another impression should be made upon it in such a way as to become an un-eradicable conviction, an ever-present reality. This fact is, that the child, as it does things which it knows it ought not to do, and leaves undone things which it knows it ought to do, is therefore a *sinner*. This truth can not be taught dogmatically. It will do little or no good to tell the child that it is a sinner; it must be made *conscious* of that terrible fact. This can only be done by calling its attention to those wrong acts of which it is every day guilty, pointing out wherein the same are wrong, and showing it that this character of the act was known to it; that it had been told that it was wrong to do it, and hence did it knowing that it ought not to have done it. These acts are of constant occurrence with children. They know that they ought to obey their parents, to love their little brothers and sisters, and never do what their parents tell them is wrong. It is by calling the attention of the child to these relations of all its acts that it will feel the consciousness of doing wrong, of doing what it knew it ought not to have done, or omitting to do what it ought to have done. If it is angry, disobeys its parents, breaks into a pet against its little playthings, or strikes its little brother or sister, it should be told that this is naughty, bad, wicked, sinful, and that it had been so told repeatedly. No wrong act should be overlooked by the parent without calling the child's attention to the fact that the act is wrong, wicked, sinful. In this way the habit of introverted thought, of self-reflection, of self-examination, is cultivated, and the child becomes conscious of the awful fact that it is bad,

wicked—a sinner. Wrong acts, even if giving evidence of cleverness or partaking of the laughable, should never be overlooked or go unrebuked. The child soon loses the consciousness of the wrong in the smile or applause of its parents or others. Indeed, it will become unconscious of the wrong, not believing that to be so which its parents smile at as smart, and its friends as witty and clever. Many parents thus lose sight of the sin in admiration of the cleverness, and the child comes to think that it has done a praiseworthy, instead of a blameworthy deed. Such teaching perverts the moral judgments of the child, lays its conscience to sleep, and stimulates the passion of vanity, instead of rousing up the consciousness of guilt, thus leading directly to the indulgence of pride, instead of that humility which becomes an erring humanity. Parents often commit fearful mistakes in this respect, and thus jeopardize the present and future happiness of their children.

In connection with this fact should be taught the necessity for sorrow, repentance for wrong-doing. The child should see that its sin, its wrong act, has pained the hearts of its parents, has grieved those who are so kind, loving, and provident of its happiness; and from its earthly parents its thoughts should be carried up to that Father in heaven who is also pained and grieved when His children do wrong, will be angry with them, unless they are sorry for the sin, and promise in sincerity of heart to avoid the repetition of the wrong act. The child should have the truth and character of its conduct so presented to its mind that it will also feel pained and grieved at the bad act it has been guilty of. This impression can be

made only by a constant repetition of the act of self-consciousness, produced by the parents' reasoning upon the wrong act as the child ought to reason upon it. In infancy and early youth, the parents must wake up self-consciousness in the mind of the child, by leading it through that process by which the mature mind arrives at the consciousness of its own sins. This is a process the child will not go through of itself, though its mind will follow and comprehend it when presented to it by the parent or teacher. To reason upon the morality, the rectitude of our own acts, is ever an unpleasant and painful task; hence children and youth will avoid the process, unless it is pressed upon their attention—unless they are forced to reflect. Hence it is of the deepest moment that parents and teachers should constantly call the attention of the child to the moral character of its acts, and compel it to look the turpitude of them directly in the face. In that way only will the child become conscious of its own criminality and demerit. The child may in this way be led to form the habit of looking at its own acts, of testing them by the law of everlasting rectitude, condemning or approving them, as they appear in harmony or conflict with this inflexible law.

In the repetition of wrong acts, even after it has formed resolutions not to repeat them, the child may be taught the depravity of its nature; the fact that its system has received such a shock, that its harmony has been so disturbed, that it will continue to do acts which it would not have done, and therefore that its recovery from this condition is beyond its own unaided ability. But the truth that God, by His spirit, aids the sincere penitent and earnest seeker to do the right,

may now be presented as a ground of hope that God loves and helps and saves the penitent and true seeker, though he may continue to go astray. If possible, the child should be made to feel its own weakness, and therefore to look up to God, its Father in heaven, for that aid which is essential to the successful termination of the spiritual life. This impression may be made by calling the child's attention to the fact that it repeats day by day the same wrong, though it promised itself that it would not, and hence that it must go to its Father in heaven for that aid of His spirit which He has promised to all those who earnestly and sincerely call upon Him. This idea of human dependence upon divine aid for its recovery should be deeply impressed upon the mind. It will remove all ground for pride and self-esteem, and lead the mind to that state of humility which is the condition of all spiritual progress. Humility, springing from a consciousness of our weakness, of our inability to realize in life our own idea of what it ought to be, leads us to look to God for His co-operation, and stimulates us to more efficient efforts, since it is God working in and with us to our own purification and ultimate recovery.

These facts and truths are the elements of the spiritual life, the material out of which that life is wrought. The idea of God, of His law, of our sinfulness, our failure to obey, of Christ the reconciler, of the promised divine aid, and of our duty to strive to make the life conformed to the divine law, constitute the true grounds upon which each must build his spiritual edifice. Herein lie the thoughts upon which all practical morality and religion depend. It is true that there are many other truths well calculated to enlarge our

ideas of God, of duty, and of life; but these are yet the essential ones, without a firm faith in which there can be no spiritual life, no spiritual progress, no religion. The child can apprehend these, but most of these other and higher truths are addressed to the matured mind, and constitute elements for thought rather than materials for the religious life. It is therefore these elementary truths that should be impressed upon and ground into the infant and youthful mind until they lie there like realities, and are recognized by it as distinctly as the sunshine and the rain, seed-time and harvest, summer and winter.

These truths are to be taught by precept and by example. The daily life of the child will furnish these examples, and advantage must be taken of them to lead the youthful mind to reason upon the rectitude of its daily acts. Influenced by its animal nature, the child will be constantly repeating acts which it has been told are wrong, and it should be constantly reminded of this fact. A single word, oftentimes a look, will be sufficient to call up that train of thought which results in self-condemnation. Is that right? Does God tell you to do so? Will God be pleased with that? Is that being a good child? Will your mother be pleased with that? Did not I tell you that was wicked, bad, wrong, and that God was not pleased with children doing such things? Such hints as these will call up in the child's mind the proper train of thought, start it on a process of moral reasoning, and thus cultivate the habit of it. The habit of reasoning about the right and wrong of our own acts is an unpleasant one, and can only be formed in the youthful mind by an influence brought to bear upon it from without, and brought

constantly to bear upon it. The parent and teacher must go repeatedly over the process, must repeatedly work out the moral result for the child, and thus compel it to think, to reflect, to compare; to bring its own thoughts and acts to some standard or test of rectitude, and thus infer their moral character, whether they are right or wrong. This process of moral reasoning ought to be perpetually carried on in every mind; we ought to be constantly inquiring whether what we have done and thought are right, and whether what we propose to do will also be right, be what God will approve of, when that final trial and adjudication shall take place at His bar, where truth is certain to be vindicated and justice be done. It is to the want of this habit of moral reasoning that much, if not most, of the thoughtless mischief which so disturbs the peace of society, is owing. Words are spoken, acts are done, from which issue innumerable evils, which would never have been spoken or done if reflection had preceded them. We do not love to think; moral reasoning is an unpleasant process, a painful labor: hence great efforts are required to cultivate in the youthful mind this habit, which, though unpleasant and painful at first, in the end becomes our guiding star and the source of all our joys. Happiness is that glow in the spirit, consequent upon the consciousness of right doing. This thought can not be too deeply impressed upon the parental mind; it should be ever present to him in all his intercourse and dealings; in all his instructions and teachings it should ever be his guide, ever the light by which he walks and works for the culture of those dear to his heart.

Before closing this subject of religious teaching and

culture, I will allude to the subject of active benevolence as one instrumentality in that great work. Human nature strongly tends to selfishness. Egotism is a result of our animal instincts. In wealth we see the means of selfish gratification, and the idea of giving away to others this wealth becomes painful, because we seem to lose those mere animal pleasures which it might procure for us ; we suffer in expectation, not in reality. We therefore cling to all the present for the promise which it contains. The selfish man, therefore, is selfish to his own hurt and without experiencing any compensating advantage ; it is all imaginary, there is nothing real in it. To counteract this fearful tendency of our animal instincts, the child must be practiced in self-denial, and from self-denial arises emotions which are more than a compensation for it. In giving, in making others happy, in seeing them so through our agency, we learn to realize the deep meaning of the remark of our Saviour, " It is more blessed to give than to receive." Charity, indeed, carries in her bounteous hands a double blessing ; it makes happy the giver no less than the receiver. The practice of benevolence, of relieving the human suffering and want we witness, serves powerfully to develop our emotional nature, our sympathy with humanity under all of its varied manifestations. We come to give away the wealth God has bestowed upon us with joy instead of pain ; we find our sweetest joy in relieving human suffering ; in the practice of this blessed work, selfishness has passed in music out of sight.

Children, then, should be taught this duty, and enabled to engage early in its practice. Money should be given them for this purpose, whenever an-

other child stands before them in want and destitution, in rags, and almost in nakedness. It should be encouraged to give even its own food, its own dinner, and its own clothes to such objects of an intelligent charity. It can not fail to exercise a powerful and happy influence upon their moral and religious culture. Objects of benevolence should be presented to their minds; the destitution and degradation of pagan populations should be opened up to their view, and the contrasts in their respective conditions be made to stand out distinctly before their minds, and then the change which would ensue if our Christian civilization were sent to them. So, too, the want and misery which lie all around us should not be overlooked, should not be forgotten. The child should also be shown all this, and be led to contrast its wretchedness and misery with the superfluous abundance which it enjoys. Then let the child be habituated to relieve these wants, to see the joy that its charity produces in another human heart, and it can not fail to feel glowing within its bosom those deep and holy emotions which are the blessedness of this our life. Its spiritual nature will be developed under the influence of such habits, and the child saved from the curse of that selfishness which narrows all our views and dries up all our sympathies.

It is plain, therefore, that parents ought not only to be charitable themselves, but to habituate their children to be so. It is only by such training, by the formation of such a habit, that selfishness can be eradicated from the human heart, and a noble sympathy with human suffering be implanted in its stead. Selfishness and a melting charity can not occupy the

same human soul. The one necessarily excludes the other as the day excludes the night, and summer breezes the wintry blasts. Children reared in the enjoyment of material abundance are very liable to be hard-hearted and selfish, destitute of sympathy for human suffering. It is therefore of the deepest moment that parents who have wealth should habituate their children to acts of charity, in order to exclude selfishness and excite the emotions of love and sympathy for humanity, for the happiness of others. And yet how many overlook this important agency in the education and culture of their children!

CHAPTER X.

TEACHING—MATERIAL LIVING.

Having laid down the grounds of the spiritual life, we may now turn our attention to some of those practical questions, a clear understanding of which are essential to the successful culture of the moral being. Without the body, the spirit can not exist in time. When this earthly tabernacle falls to pieces, the earthly culture of the spirit is closed, and its destiny then depends upon what may happen beyond that bourne from which no traveler ever returns. The healthy action of the body is also indispensable to the activity of both mind and spirit. The mind and spiritual life are crushed out under the weight of a diseased body; hence a healthy body is essential to the successful culture of both mind and spirit. To secure a healthy body—a body which is in such a condition as will leave the mind and spirit free to work out their development and culture, and this with the least possible outlay of time—is the end and aim of all material industries and improvements. Agriculture, commerce, and the mechanic arts all aim at providing for the wants and comforts of this frail body of ours. Progress in material things is to be sought for, because by it our material wants are supplied by a less outlay of time and human labor, whereby more leisure is obtained for mental and moral culture. In order that the body may be maintained in a sound and healthy condition,

three things are to be provided for—it must be properly *fed, clothed, and housed*. But it must never be forgotten that neither of these are ends—only means to a higher end—and are therefore never to be sought in and for themselves. The great end is the perfect development and culture of the spiritual man, and these are to be regarded only as means indispensable to the accomplishment of that highest of all ends. Yet many people seek food and clothing and houses as though they were the chief end of life ; as though success in life was to be measured by the abundance, luxury, and show of these. We have no right to waste our precious time in accumulating material wealth for the mere sake of its possession. If we are blessed with more than we need for ourselves, God has sent us the poor, on whom we may bestow our superfluity to the advancement of our spiritual growth as well as to their material benefit. The comfort and healthy condition of the body, as a means of spiritual culture, is the object to be secured, and we should look at the matter from that standpoint, and square our activity and conduct in conformity to it.

The first subject then is that of food. The body must have food or it will perish ; but its supply must be provided on the principle, that a sound and healthy body is to be secured, not appetite to be gratified. We are not to eat for the pleasure of eating, but for the health of the body. There is not much theoretical error on this subject, and yet practically the world is full of it. Thousands come to regard eating as a daily pleasure, to be sought after, to be provided for, by a search after the choicest dainties and the richest food which

may gratify an unnaturally developed taste, and impair, instead of strengthen, the physical system. Nor is this the worst. Many people prepare concentrated food to meet the wants of a palled appetite, and to stimulate, to sharpen the mere pleasure of eating. For this reason highly concentrated stimulants, whether as food or drink, are prepared and taken. Men and women daily eat and drink, it would seem, to destroy the healthy action of their bodies, rather than for the purpose of preserving them sound. Overeating and overdrinking are therefore a sin; since they impair the health of the body, and thus defeat the very purpose for which drink and food were given humanity to subserve. This sin may be committed in two ways; either by using improper food or drinks, or by using them to excess. Either mode is an injury to the body, and a wrong committed upon his health, by the person so indulging. It is highly important, therefore, that children should be rightly taught—taught to regard this constantly recurring necessity as a duty having a specific object, and not as a mere pleasure to be sought for, or a mere gratification to be indulged in and for themselves. Brutes even have, from instinct, a better understanding of the subject than many men and women, endowed with the God-like faculty of reason.

Yet gross mistakes are made in practice by multitudes to whom the nurture of children is committed. Even the infant at the breast is overfed, in order to keep it quiet; while older children are crammed with high-seasoned food and candies, for the purpose of keeping them still while mother or nurse is busy or friends are calling. A neglect of government is sought

to be supplied by the sin of overfeeding. The appetite, in this way, is unnaturally stimulated, and the child becomes uneasy unless the diseased organs of taste are constantly gratified with food or drink. The body and its appetites become diseased by this overstimulation, and the child is driven on to seek mere animal sensations, to the ruin of his bodily activity and the neglect of his mental cultivation and spiritual nurture. There can be no mental cultivation and spiritual growth in that individual whose passions and appetites are ever clamorous for gratification, who has no thought but for what he shall eat and what he shall drink, and wherewithal he shall be clothed. These uneasy feelings are the consequence of a diseased state of the organs, induced by overaction, by excess in eating and drinking. In the inebriate and the glutton we see this disease in its most revolting form. The excesses of parents often affect and impair the bodies of their offspring; from their own diseased bodies, their children also come into life with diseased and impaired bodies, with appetites and passions unnaturally developed and craving for gratification.

This habit of excessive eating and drinking is a fearful wrong, a plain violation of duty, a robbing of the thousands that starve for that which they need and the others do not.

“If every just man that now pines for want,
Had but a moderate and beseeching share
Of that which lewdly pampered luxury
Now heaps upon some few with vast excess,
Nature's full blessings would be well dispensed
In unsuperfluous even proportion,
And she no whit incumbered with her store;
And then the Giver would be better thanked,

His praise due paid; for swinish gluttony
Never looks to Heaven amidst his gorgeous feasts,
But with besotted, base ingratitude
Crams and blasphemes its Feeder."

The subject is one of deep interest, and parents should lay it to heart. The welfare and happiness of their children depend upon their conduct in this respect as well as upon their teaching. Simple, plain food should be provided for their children as well as for themselves. The food should be such as is best adapted to develop and strengthen the body without stimulating the appetites. High-seasoned and stimulating food may not injure the old as it does the young; their systems are less easily affected than is that of the young. Still, a plain, simple diet is best alike for old and young; and if employed by all, there would be witnessed many fewer shipwrecks of parental hopes, while the average length of human life would be increased instead of being diminished.

The next subject to which we will address our consideration is that of dress. The object of dress is utility, to meet a want which God has laid upon us. The body, exposed to the inclemencies and accidents of weather and climate, could not otherwise maintain its healthy action. The main object of dress is to meet and provide for this want of humanity. Clothing, therefore, should be of that quality and shape best suited to accomplish this object. The nature of clothing should be adapted to the peculiar circumstances and climate in which we are placed. Climate has much to do with this. In warm latitudes little clothing is required, and that is required rather to meet another necessity, a pro

priety—the concealment of the unseemly portion of the body. Decency and neatness may therefore be regarded in the adjustment of our apparel. The habits of all people have rendered this concealment a duty—a habit which is essential to the development of those feelings and sentiments of modesty and delicacy, without which there can be no refinement in taste, and no purity of life. On this ground, clothing is necessary, is a duty even for those who live in latitudes, the temperature of which might not render it a necessity. The decencies of life are to be cultivated as a duty, since without them there can be no progress in civilization and public morality. Decency and bodily convenience are then the great object of all clothing, and these two things should never be forgotten and overlooked. To meet these wants, God has abundantly supplied the crude materials, leaving the preparation of them to human ingenuity and a cultivated taste, guided by a due consciousness of duty in the application of the laws of adaptation.

The nature and the construction of clothing must also be adapted to the employment and condition of the wearer. The miner and mechanic and farmer and professional man, each require a dress suited to their various occupations, while the dress of the two sexes has each its peculiar adaptation and fitness. This fitness of clothing to the occupation should never be lost sight of; its truth should be impressed upon every mind. It is a matter of duty, since the disregard of it involves a waste of capital, which God requires to be appropriated to promote the cultivation and happiness of his intelligent moral creation. A waste of the accumulations of labor is always wrong—a sin; because

wealth is appointed of God for the benefit of His creatures, and the poor always need for their comfort and happiness the superfluities of the rich.

Fitness is not, however, the only consideration to be regarded in dress. God has endowed us with a love of the beautiful, and in the development of this emotion, men and women experience a true happiness; since love in all its modes of development, whether it is a love of the beautiful or the good, is the perfected state of a human soul, the highest development of humanity. Love is the fulfilling of the law; hence, when the soul is all aglow with this emotion, it is and must be happy. All of God's work in their perfect state—the earth with its varied beauty, and human rectitude and goodness—necessarily call up this emotion in the soul, and thus contribute to its happiness. This divine capacity is therefore to be cultivated in all possible ways. It may be done by so shaping the creations of human skill and ingenuity as to meet this want of our nature, and call its powers of love into active exercise. Everything around us should be made beautiful, though nothing can be so when its construction sins against the laws of fitness and propriety. There are some employments for which fitness—adaptation—is the sole consideration to be regarded; while there are others for which the elements of beauty should be studied, subordinate, however, to the idea of fitness and adaptation.

As the subject of art, dress is to be regarded as a means of exhibiting to the best advantage and in the highest perfection the beauty of the human form. The human being should be so presented to the eye of others as to call up the emotion of the beautiful, the love of the beautiful, instead of disgust. The outward man

or woman should excite our love, and to aid this effect, dress should be so shaped and fitted to exhibit the human form and the face divine, that whenever we meet a human being, we may spontaneously be led to exclaim—

“What glorious shape
Comes this way moving; seems another morn
Risen on mid-noon.”

A well-dressed man or woman will therefore draw attention to their own persons, not to their dress. Whenever the dress calls off attention from the person of the wearer to itself, there is something wrong with it in an æsthetic point of view; we are led to love the dress rather than the wearer. All ornament, too, should be made to subserve the same purpose; for whenever the eye wanders from the article of dress to the ornament attached to it, that ornament is out of place, and defeats the very end of all ornament. The dress is to heighten the effect of the figure, and the ornaments are added to aid the dress in producing that result. A lady dressed in calico and other fitting accessories is often, in an artistic point of view, better dressed than another on whom wealth has showered the waving folds of shining silk and a profusion of barbaric pearl and gold. We admire and love the one, and are disgusted with the other. The one floats before our minds as a being of a refined taste and pure thoughts; the other as one of vulgar tastes and impure thoughts. The one glides along as a glorious vision of beauty and loveliness, diffusing light and joy; the other moves as a rough and ill-assorted show-box, causing disgust in the mind of the beholder. We every day meet with such examples of good and

bad taste in dress, and the refined mind can not hesitate which example it ought to study and imitate. Besides, such a wasteful expenditure of wealth is absolutely horrid, wicked, while so many, sick and destitute, suffer for even the necessities which that same wealth might have procured in rich abundance. The wearer could make others happy with it, rather than thus, by its improper use, make herself worse and more hateful. This vain show calls up in her mind vain thoughts, pride, and envy, while, if she had given it to bless the poor, she might have learned to love her fellow-creatures, and have made them love her. It is indeed more blessed to give than to receive. Charity calls up in the soul of the giver that richest and most blessed of all sympathy—a love for suffering humanity.

Children should always be plainly dressed—dressed in such a way as not to distinguish them, in their own estimation, from the mass of children around them. To dress them out like dolls for show is to deepen their depravity in their very infancy. It cultivates within them feelings of vanity, pride, selfishness, and a whole brood of other bad thoughts and passions, and crushes out of their very life love and benevolence, and every other sweet and gentle emotion. And yet how many weak and foolish parents strive, by extravagance in dress, to ruin the best interests of their offspring—to breed in them a hardness of heart and a selfishness as impenetrable as the nether millstone. It is enough to make one's heart bleed to witness the young immortals thus being trained to be hateful instead of lovely, selfish instead of generous, wasteful instead of benevolent. Parents have here a fearful

sin to answer for—the sin of training for misery their own children. Such parents have no real love for them. Their children are to them like their palatial residences, their costly furniture, their gilded carriages, their superb horses, and their choice dinners—a means of elevating self, of making themselves recognized in the world by an outward show of mere wealth. But this error is not limited to the wealthy. Most parents strive to dress their children beyond the calls of their position. They wish their children to be somehow distinguished from others, and thus their vanity and pride are cultivated instead of their love and humility. By such a course of treatment the child is made bad, led on from bad to worse, instead of being nurtured with noble feelings and thoughts—unlike God instead of like Him. Let parents lay this vital matter to heart, and impress it upon their memory, if they would train up their children in the way they should go when they arrive at years of maturity.

The next subject to which I propose to invite attention—that of providing shelter for the body—will require but a few words. The same law of duty applies to this matter as to those already discussed. The wants and comforts of the body are, in the first place, to be regarded—not, however, those of a single individual, but of several, for the residence looks to the comfort and happiness of the family above all other ends. The dwelling, therefore, should be so constructed as best to meet the convenience and comfort of that collection of individuals called a family. Whenever this end is sacrificed to mere show, there has been a failure in the highest conception of architectural adaptations, and an unpleasant impression will

be made upon the minds of those who survey the structure. Mere ornament is not beauty. The laws of adaptation and harmony must guide the application of it, if it is to aid the structure in making the right impression upon the mind—that impression which calls up in the human soul the emotion of beauty. Buildings may often be seen which appear to the beholder as though they were about to be crushed under the weight of the ornamental work heaped upon them. Such architectural creations always produce a painful impression on the mind, calling up the feeling of fear rather than the emotion of beauty. Besides, it is a sinful extravagance thus to waste the results of human labor for the mere purpose of making a show, an exhibition of boundless wealth. Vanity and pride are the architects of such structures—not charity and humility. Still, beauty is not to be overlooked in our architecture, but it is to be sought rather in following the laws of adaptation than in seeking mere architectural show and ornament. This law holds true of all our domestic and public architecture. The style which would suit a public building will be wholly inappropriate for a private residence. The interior convenience of many a building is sacrificed to its mere outside appearance. Comforts and conveniences are wanting in many a dwelling, because the owner thought more of making an exhibition of himself and his wealth than of the happiness of his family. Economy in doing the work for the family should also be regarded in the plan of a dwelling, since we are in duty bound to save the outlay of all the labor we can.

But it is unnecessary to carry these suggestions further. Enough has been said to show that the idea

of duty runs through all the relations of life, and binds us down under its sacred bonds in all our plans and actions; and it is this thought which should be impressed upon every youthful mind and heart. Every young man and woman should enter upon life with the living conviction that it is no holiday affair; that all its works are matters of the most serious import, which should be looked at in the light of eternity, and performed under a deep and ever-present consciousness of duty. When we shall all provide for our daily necessities under such convictions, the world and society will put on a higher beauty and embody a deeper significance.

CHAPTER XI.

TEACHING—INDUSTRY.

The next subject which I shall discuss is that of industry. Every man has his appointed work of body or mind. Idleness is no part of the divine economy. "Work out thy salvation with fear and trembling" is a broader and more sweeping command than it is generally supposed to be. The salvation of the soul depends upon the health of the body, and that upon our industry. The prosecution of the last is a condition to the successful accomplishment of the other. Industry, then, is of divine appointment, and hence a duty to be executed by all, while idleness is a sin to be avoided by all.

The work of all work is man's moral, religious, spiritual culture; but the cultivation of the mind is essential to the success of this higher work. The mind must be developed and strengthened by education, or man can not attain to a clear apprehension of God and his own duties, whether to God, his fellow-men, or himself. Education is therefore a duty, and this view of it must be impressed upon the youthful mind, that the stimulus of duty may be added to the pleasures of knowledge, to urge the young on in the serious work of mental cultivation. The prosecution of science is a duty, since by it we are enabled the better to understand the powers and capabilities of matter, and compel them to subserve the purposes of

life. We thus bring about useful results with a less outlay of labor and time. Nor is the cultivation of literature without its utility, provided its aim is to develop in the reader those powers and thoughts which enlarge his views of God and the divine economy, and contribute to develop in himself those emotions of love, reverence, and piety, which is the highest and ultimate end of all human culture. The child, then, should be taught that in scientific and literary pursuits it may labor in the fulfillment of duty as truly as the minister in his pulpit or the farmer in his fields.

Girls and boys should therefore be taught that every human being is bound to have some pursuit, some industry, some calling, in the prosecution of which they will be engaged in the discharge of duty. They should be taught that labor, that industry is honorable, praiseworthy, and idleness not only disgraceful but wicked. A human being without any employment, without any calling, living upon the products of the labor of others, is a curse to himself and society; nor does it matter whether he is rich or poor, since, if he does not add to the common stock of products by his own labor, he lives upon the labor of others; without what others produce by their labor, he would go naked and starve. When and where has God said that the rich may be idle? Some industry is absolutely necessary to a healthy and vigorous development of our physical powers. Children raised in idleness rapidly degenerate in their physical constitution, and almost invariably fall into vice, if not into crime. The rich should therefore take the more pains in educating and training their children for some industry of body or mind, which will at least protect them from idleness and vice, if it does

not overflow in fruitful benefits upon their fellow-creatures. Intelligence in the application of labor is as much needed as the mere power of muscle. Industry requires intelligent leaders as well as multitudes of brawny arms, and the rich have the means of educating their sons and daughters to become the leaders of industry and the benefactors of the world.

Girls should be educated and trained to industry as much as boys. Who has granted woman any dispensation to be idle and frivolous? The duties which God has assigned to her, require as high a mental and moral culture as that of the farmer, or merchant, or doctor, or lawyer, or statesman. To her care are committed the education and training of the young; and what employment, to which men devote themselves, requires a higher intelligence and a purer and more loving heart than this? There, too, are the needy and destitute, the poor, to be looked after and cared for; and who can better execute this blessed mission than a highly educated and pure-minded woman? God has laid out work enough to employ the time and talents of rich and poor, of male and female, and to whom He has given much, will He require the more.

Men and women are diverse, not inferior. She is to be the companion of man, and companionship is impossible unless the woman is educated up to the level of the man. Unless such is the fact, the wife can not sympathize with the husband in the dearest and most cherished objects of life. Girls must learn to think, to reason, to compare, to have aims of life as much as men do; they must be equal with them in the general field of thought, if companionship is to be possible. They must be brought to regard life as a serious reality.

in the current of which there is work for them to do as well as for their fathers and brothers and husbands.

There is a general education and training, and a special one. The first is such that all girls and boys, women and men, should acquire ; the other is such as is adapted to prepare one for a particular calling or profession. When a particular industry is fixed upon, the child should be educated to understand its character, and all that which is necessary to enable him or her to be successful in it. Every industry and branch of employment require this special preparation, and in no case should it be neglected.

The child should be taught the spirit with which it should engage in the business of life. The first lesson to be taught the young man is to be *honest*. Honesty is the most indispensable qualification for a business man, if he is to carry it on as a divine employment, as a God-appointed duty. Honesty is founded upon justice ; it is the giving to every human being what is in the eye, not of human law, but of the divine law, his right—that which rightly belongs to him. One may fulfill all his legal obligations, and yet fall far short of being an honest man according to the severe logic of reason and in the sight of God. An incident may illustrate this more clearly. A farmer calls upon his landlord, an English nobleman, for compensation for injuries sustained by a growing crop from horsemen and sportsmen having passed over it. The landlord promptly paid what was demanded, fifty pounds. After harvest, when the farmer had gathered in his crop, he found that in fact it had not been injured as he supposed ; he thereupon called upon his landlord, and stated to him that he had been

mistaken as to the fact of an injury to his crop, and he therefore brought him back the money he had received; the landlord, a real man, and an honest and generous one, added another like sum to the first, and set it aside as an outfit for the eldest son of his honest tenant. Here met at once two noble and true-hearted men, coming from the two extremes of social life, and each fully appreciated the moral worth of the other. The law gave the money to the former, but he had claimed it under a mistake as to the truth of certain facts; he supposed he had suffered a loss when he had not. If he had then known the truth he would not have claimed the money, and he did not believe it right to keep that which, if he had known the truth, he would not have required. The act of the landlord was an act of noble generosity, to exhibit the high value which he placed upon such integrity—such honesty.

Honesty requires the strictest truth and fidelity in the making and execution of contracts. Parties who deal with each other, should be upon equal terms as to the subject of the contract; they should both have the same means of knowing the quality, condition, and value of the thing to be bought or sold. No man has a moral right to obtain from his neighbor an article for less than he knows that it is worth. And yet the current rule of trade is the reverse; buy as cheap as you can and sell for the most you can, is the maxim of a selfish world. On this construction of the law of God, one man claims the right to buy his neighbor's property for less than its value, if he catches him in distress, in a tight place, when he is compelled to sell at any price almost, or to do worse. Sharpness, cunning, overreaching, seems to be the true law of mod-

ern trade and commerce, but God can never bless wealth thus obtained.

There is another idea, which lies at the bottom of all production and trade: the business engaged in should be a legitimate one. In all production and trade there are three elements—the producer, the consumer, and the merchant, trader, or go-between. It is the business of the latter to aid, to facilitate the passage of produce from the hands of the producer to those of the consumer. Legitimate trade, then, consists in carrying on this intercourse between producer and consumer, and those engaged in it are entitled to a reasonable compensation for their time and capital employed. The speculator is not a legitimate trader: his object is to gamble, to bet on the rise and fall of produce; he buys, not to move, but to wait a rise, so that he can sell again at a profit. His business, his object is to live by his wits, his cunning, his sharpness, to get something for nothing, to live without labor and upon the labor of others. It is a business no more legitimate and honest than the preparing and drawing of lotteries and the selling of tickets. Nothing is produced; property merely changes hands on an uncertain contingency—in the one case, the drawing of the numbers; in the other, the rise and fall of the market. Most of our city stock sales are of this character; stocks are not bought because they are wanted as an investment, but for the purpose of seeing whether they will rise or fall within a given time; if they rise meantime, the buyer requires the vendor to pay him the rise over the contract price; and if they fall, he pays the difference. This is not a legitimate business, it is not the proper employment of cap-

ital, it adds no value to the products of the world, nor does it facilitate their transmission from the producer to the consumer; it is a mere shift or device to live without work, to live upon the labor of others without even making any compensation for it. No honest, right-minded man can conscientiously be engaged in such business, nor would any one, if he rightly appreciated his duty to God and his fellow-men. The divine injunction is, that man shall eat his bread in the sweat of his face; that every human being shall and must earn—produce by some form of useful labor—the things necessary for his own material wants; that he has no right to live upon the sweat of another, even if by his greater shrewdness, foresight, and craft he can do it. Where such is the case, others are compelled to do more than their proper proportion of the physical labor necessary for the support of the world; some one must sweat for bread that he does not eat, and another must eat bread for which he has not sweat. This is in direct conflict with the true law of right and the divine injunctions.

I can not now carry this discussion further. The subject is one of deep significance, and capable of being carried through all the ramifications of active life. There is some terrible errors current in the marts of trade and at the broker's board, which can never stand the test of an enlightened reason, and much less the final adjudication of the Great Judge, when He shall take His seat upon His throne of final justice. Sharpness and cunning are oftener commended in the business man than that scrupulous honesty which forbids one to take advantage of another's ignorance or necessities. The rate of interest with some men is

the necessities of the borrower, not the real value of the money. Such a business is the discipline of condemnation—a discipline under which the man is ever sinking as a moral and spiritual being, instead of rising in that scale, as every human ought to be doing while life continues.

CHAPTER XII.

TEACHING—SOCIETY.

Man is born into society. He can not escape its duties and its burdens, if he would. It is therefore necessary that the child should be educated and trained for society as much as for any other of the duties of life. Intercourse with our fellow-creatures is a source of some of our present joys, if we know how to use it aright; while, by misusing it, it becomes the cause of constant irritation and much unhappiness. It may also be made the efficient instrument of intellectual and moral progress, if we properly improve it.

Another consideration is not to be overlooked. The child who has been solely confined to the family, however perfect its training may there have been, has powers which will remain dormant and undeveloped; it will have powers it knows not of. In order to the perfect development and culture of a human soul, the child must be subjected to the action and influence of all the media for which it has been created. The action of society is therefore necessary to bring into activity some of our capacities and powers. The child, subjected alone to the influence of the family, is liable to want that independent and self-reliant decision which is so necessary to success in life. The influence of society is indispensable to the development of these habits of thought and action in a human soul. Con-

tact and conflict with others tend to the formation of these essential habits, to that self-reliance, to that confidence in our own judgments, to that decision of character, without which the man will ever remain a child, ever continue to hesitate when it should act, to speculate when it ought to decide. Without the influence and action of society upon us, we should all of us remain incomplete and imperfect, with powers lying dormant and capacities undeveloped. It is as important, therefore, to prepare the child for society as for any of the other relations and duties of life.

The first great qualification for social intercourse is a profound respect and a deep sympathy for humanity, whatever its culture or condition may be.

“If there be one whose heart the holy forms
Of young imagination have kept pure,
Stranger! henceforth be warned, and know that pride
However disguised in its own majesty,
Is littleness; that he who feels contempt
For any living thing hath faculties
Which he has never used; that thought with him
Is in its infancy. The man whose eye
Is ever on himself doth look on one,
The least of nature's works, one who might move
The wise man to that scorn which wisdom holds
Unlawful ever. O! be wiser, thou!
Instructed that true knowledge leads to love.
True dignity abides with him alone
Who, in the silent hour of inward thought,
Can still suspect and still revere himself,
In lowliness of heart.”

The selfish and dishonest man is incapable of feeling this respect and sympathy; since a true self-respect, a true confidence in our own goodness, is the foundation and condition of respect and sympathy for others. If we are heartless and insincere ourselves, we must re-

gard every other human creature as being so. We can not, in our judgment of others, rise above our estimate of ourselves; without the experience of them in ourselves, we are incapable of comprehending the existence of them in others. But the man whose moral nature is thoroughly cultivated, whose moral, whose spiritual powers are in full activity, will be led to assume the existence of the same noble thoughts and sympathies in others. Humanity to him is a holy and sacred thing; a temple within which dwells the spirit of God—a mirror, which, even in its ruin, reflects the divine image. Thus endowed, man walks through society like an angel of light, carrying the torch of everlasting truth into the darkest of human habitations, and relief and joy to the lowest and most degraded of his fellow-creatures. Thou must thyself be unselfish and pure and holy, if thou wouldst make others so. It is love and sympathy that draw men and women together, and tighten the cords of social unity, while hate or despite tends to repel and separate, and thus render society an impossibility.

Children must therefore be taught this respect for others by learning first to respect themselves. They must sympathize with all—with the rich and poor, the educated and ignorant, the pure and the impure, the good and the bad. A debased humanity shows yet somewhat of its divine origin. They should be taught that there is a priceless value in humanity, boundless sources of all that is noble, lovely, good, and holy; that virtue and moral worth are the highest objects of value in this world, whether found clothed in rags or reposing in a palace, and that vice and ignorance are not a subject for despite, but for pity and deep sympa-

thy, for tears rather than frowns. That is a miserable and wicked philosophy which teaches us to distrust our fellow-men, to suspect every man of dishonesty and every woman of want of virtue. There can be no real society among those with such opinions. Confidence in humanity is the condition of happy social intercourse ; without it social enjoyment is an impossibility.

The first law of social intercourse is *never intentionally to speak a word or do an act calculated to offend or wound the feelings or self-respect of another*. This is the ground of all true politeness. We violate this law by speaking disparagingly of others in their absence, since those who hear it may be induced to repeat it to them. Let one never say behind one's back what he would not say to his or her face ; besides, children who listen to such talk, lose all confidence in our good feelings, in human integrity, in the sincerity of their parents. If a child sees his parents treating a visitor with courtesy while present, and as soon as his or her back is turned, speaking disparagingly of them, it can not derive any very exalted lesson from such an example, nor will it have a very high opinion of parental honesty and sincerity. Children are sincere and honest until corrupted by bad example and false teaching.

This law requires us to avoid injuring the feelings of others even unintentionally. The manners and ways of some are so abrupt and discourteous in their address to others, that one has a right to infer that they are intentionally offensive. Many social difficulties grow out of this disregard of the proprieties and courtesies of social intercourse. We should therefore so speak and act as to show our kindly feelings and re-

spect, and we will, if kindly feelings warm our own hearts.

There is another law as important as this : *We should never suspect or assume that another intends us any unkindness or disrespect.* On the contrary, we should assume the reverse to be true. A neglect of this rule is the source of many heart-burnings and much unhappiness. Some minds are ever on the watch for acts of discourtesy, and turn into such the most harmless and innocent words and looks and conduct. Never allow yourself to indulge the opinion that another intends to offend or injure your feelings, until he says it right out, and then he has been guilty of an act of a baseness which renders him incapable of disturbing your self-respect or peace of mind. Confidence in our own integrity and moral worth will turn aside as harmless the shafts of envy and malice. A careful observance of these two laws would prevent most of the misunderstandings and disputes, and avoid most of the unpleasant feelings which so often mar the joys of social intercourse, and lead to life-long alienations between those who otherwise would have been sweet and lasting friends.

The next law of social intercourse is *never to repeat what you have heard to the injury of another.* Society is not yet perfect. Men and women will be found who delight in slander—in tearing to pieces the characters of their acquaintances and friends. This often arises from the poverty of thought, from a want of knowledge; because they have no other subjects upon which they can converse. The daily affairs and acts of their neighborhood, or town, or acquaintances are well known to them; and they may know little

else beside. If they are therefore to converse, they must speak of such matters as are in their minds; hence many an unkind word is spoken in idle, thoughtless talk, which, if repeated, will disturb the harmony of a whole social circle and wound the peace of many a heart. There is often somewhat of malice mixed up in such conversation; and often we are vain in showing our own virtues, as we fancy, by condemning the faults of others. If we must talk of our acquaintances, let us never speak aught else than good of them. But if others will not observe this golden rule, let us at least learn to forget the unkind words as soon as spoken; never let them find a lodging-place in our memories, nor an utterance upon our tongues. Were this law inflexibly observed by all, or most, many difficulties and disputes, and many unkind feelings, would be avoided. And yet how often do we see people eager—nay, impatient—until they have repeated a slander or an unkind word; repeated it to the very person who of all others should never have known it—to the injured party. These retailers of slander are the wormwood and the gall, mixed up in society, and embittering its purest joys and its sweetest intercourse.

Another rule to be observed is, *never to encourage the retailer of slander*. Listen, but never approve; never add a word, unless it is to counteract the slander itself. While good manners require you not to hurt the feelings of the thoughtless talkers, yet it is a duty on our part to make them understand that we take no interest in such matters, but rather the reverse. Let this once be understood, and you will be seldom troubled with this class of social pests. One who never

repeats a rumor or slander very soon ceases to remember them.

Another law of social intercourse is, *never to allow yourself to become angry*. An angry man is sure to commit some blunder, to do or say something which ought not to have been said or done. Until men and women are better than they now are, we are always liable to meet with discourteous conduct from others; with unkind words and charges which reach our moral and social standing, but which can never touch our self-respect or peace of mind, if we ourselves are what we ought to be. It is only those who live in glass houses that are prompt to get angry when stones are thrown. The consciousness of being right is a sure protection against all the shafts of malice. Such persons dwell in iron, not in glass houses. He who keeps himself cool and self-possessed always has the advantage over the angry man. It is like heaping coals of fire upon his head. It is the severest punishment one can inflict upon the angry and the unjust. Listen to him, hear what he has to say, and then calmly show him that he is laboring under a mistake, that you have never sought to injure or wrong him. If he grows calm and listens, you have made a fast friend; if he refuses to listen, you have not embittered him into a settled enemy. The time of reflection will come, when he must see his own fault and your rectitude.

If you hear a *slander circulated upon yourself*, *never take the trouble to follow it out*; you had better put your hand into a hornets' nest. If your character is not such as to give the lie to it, you will only make the matter the worse; you will be sure to make an en-

emy of all who have unjustly originated or circulated it. We do not like to be caught in a lie, much less to be exposed in the propagation of one. Such people invariably add hate to injustice. If you, however, take no notice of it, the person who did you the wrong will by and by come to his right mind, and, thinking you know not what he has said, will become a fast friend, instead of being a fixed enemy. The man who has injured another can never be happy in his presence, since that presence ever calls up in his mind the memory of his sin, and he must feel unhappy; but, under the consciousness of it, if he thinks his offense is unknown by its victim, he may himself succeed in forgetting it, and be able to meet the injured one upon easy and familiar terms.

We should never be angry when told of our faults. This is an important law of social intercourse. We are all imperfect, incomplete, not what we ought to be. We often do things we ought not to have done, and omit things we ought to have done; and hence we should never feel offended with one who points out these deficiencies. If it is done out of love, we should be grateful, and hook the teller to our souls with hooks of steel; if done through malice, we should yet be grateful that even our enemies may become efficient helps in the perfection of our spiritual life. Let us listen to all such suggestions with kindness and attention, and then subject ourselves to a severe self-examination, in order that we may discover these deficiencies, if they exist, and correct them. This is one of the great benefits of social intercourse—our faults stand out to the view of others, if not to our own. We

are all keen to discover the faults of others, and mostly stone-blind to our own.

These are some of the social laws which should be impressed upon the mind of every child, to the observance of which all ought to be trained. I do not say that there may not be occasions when it might be a duty to vindicate one's self against a slander, or to communicate to the victim the slander we had heard circulating in the public mind to his injury ; but these occasions, like justifiable causes of war, seldom occur, and hence may be passed over as of small value in the practical wisdom of life ; while, if these laws are strictly observed, society would be immensely benefited, and the happiness of individuals be largely improved and heightened.

These laws are to be applied in our intercourse with all, without regard to rank, position, education, or moral worth. Our own moral culture requires it, even if those with whom the duties of life bring us in contact have no right to claim it. Our influence, even with the bad, will be increased for good by the observance of these laws of courtesy and kind regards. Sympathy is the great power that stirs the depths of the human heart, and brings out whatever of good is there yet latent.

While this is true, it is not possible that we should or can make intimate associates of all. Society, for such purposes, must divide up into clusters, according to the several positions, education, and moral worth of its members. To render social intercourse intimate and agreeable, the members must bring to it an affinity of habits, taste, and culture, both intellectual and moral ; they must all be interested in the same mat-

ters, acquainted with the same subjects, and pleased with like modes of thought. Conversation can not be interesting and instructive, save upon this condition. The intelligent and the ignorant, the refined and the vulgar, the virtuous and the vicious, can never mingle together in a harmonious and congenial union; they will repel instead of attracting each other. When, however, a good work is to be done, all the pure minded, all Christian men and women, can cordially co-operate in doing it. There is here a subject, an object in which the moral and religious can all sympathize and gladly join together in accomplishing. Indeed, where the moral and religious powers are fully and harmoniously developed and cultivated, the intellect must also be so, to a considerable extent; and it will be found that such people have higher points of contact and sympathy, which throw into the shade most other inequalities, and bring them together in a cordial and happy union. Goodness, moral worth, religious culture, is the strongest cement of every pleasant and happy social circle. Such people have one thing in common, and that the highest and noblest in life, in the light of which all lesser objects and matters and things fade away and disappear.

Children should also be taught that no intimate and permanent friendship can be established between the good and the bad, the virtuous and the vicious, the moral and the immoral, the spiritually minded and the carnally minded, between those who have a high development and culture of the spirit, and those whose animal nature has been cultivated while their spiritual powers lie dormant. This is a fundamental law of human life and happiness. What pleases the one class

is, and must be, offensive to the other; and hence there can be no sympathy between them. The most intimate and dearest of all human unions is subject to this law more than any other relation of life. The relation of husband and wife can only be perfected in the union of the good and the pure; they must be pleased with the same thoughts and pursuits, or there can be no permanent sympathy and love between them. To unite the pure-minded woman to a vulgar and debased man is like uniting a living person to a dead and decaying body. And yet how often do we see violations of this vital law of human happiness! How often do we see the giddy girl allying her destiny and staking her happiness upon a union with vulgarity and vice! The pure minded, even if intellectually unequal, may be happy together; but the good and the bad, when united, throw away all chance of happiness in such an unholy union. This vital truth ought to be burned into the memory and heart of every young person, if their lives are not to be failures and their portion misery. The pure minded can not love the impure minded. If such attachments spring up, they arise from a misunderstanding of each other's characters, from ignorance on the part of the pure minded. To be pure minded is the best protection against being deceived by the impure. The pure in heart discover in the lightest words conclusive evidence of impurity in mind. The two classes can not associate together without being conscious of the wide gulf that lies between their thoughts and lives. The blandest and most honeyed words will betray the rottenness, and impurity, and selfishness which nestle within. There will grow up between them a sort of

instinctive antipathy, which will drive them asunder as wide as the poles.

Parents must give watchful heed to this all-important subject, if they would not see their sons and their daughters make shipwreck of their future. While this dearest and sweetest of all relations should only be founded upon mutual love, parents should be careful to exclude the bad from intercourse with their children; or, if it can not be prevented, the bad in character should be noted, so that their children may avoid them as pollution. It may be too late when the serpent, in the guise of an angel of light, has worked his way into the affections of a son or a daughter, since the affections, once roused, clothe the loved object with a dearness not its own. There are many mistakes on this subject, made by parents. They wait until the evil has come upon them, when it is probably too late to remedy it. Forewarned is to be forearmed, and parents should ever remember it, if they would not see their fondest expectations disappointed and embittered, and all their future clouded with gloom, which gathers around the dying pillow of a loved one whose wasted life points to no hopeful expectations beyond.

CHAPTER XIII.

TEACHING—THE MODE.

At the risk of some repetition, I must call the attention of parents to the mode in which this teaching and training is to be conducted in order that they may have their full influence upon the life. Spiritual *culture* is to be aimed at more than mere instruction; the elements of the spiritual life are to be reached and brought out; the conscience is to be quickened into life, and the emotional nature developed, while the animal life, the appetites and passions, are to be restrained and subdued. Unless this result is obtained, the highest, the most vital end of all teaching and training is most woefully missed—has most signally failed.

Religious truth, taught as a science, is addressed to the intellect, and becomes the subject for thought and discussion. But this mode of teaching is wholly inapplicable to the young. Their intellects are not sufficiently matured to comprehend it; hence the whole thing becomes tedious and disagreeable. In order to interest the child, it must be able to catch the thought intended to be conveyed. It must think the thought its teacher does, or the teaching is above his comprehension and in vain.

In most of the natural sciences we begin our instructions with the concrete, not with the abstract—with the individual, not with generalization. In num-

bers, the child begins with things. He sees how these are increased or diminished in number. From things he passes to figures in their simplest, most elementary forms. Master of these, he creeps on from point to point, until, with La Place, he can measure and weigh the material universe. In chemistry, the teacher begins with his elements, the simplest bodies with which sensation makes us acquainted, and thence proceeds in his analysis until he has resolved the whole of matter into its elements, calculated its proportions and combinations. In the concrete, in the sensible fact, he learns to comprehend the principle or law which underlies and gives significance to the fact itself. The reverse of this mode is too often followed in spiritual teaching, in the revelation of the divine facts and laws to a human spirit. The highest, the most abstract and comprehensive generalizations are first taught, while those simple facts and truths which apply directly to the infant life are overlooked, omitted. Hence the intellect is filled with theology, while the spiritual powers remain dormant and the spiritual life undeveloped. It is from the consciousness of this error pervading the public mind that catechisms have to a great extent ceased to be taught to children as formerly. These epitomes of Christian, of religious science, are utterly beyond the grasp of the infant mind, besides being addressed to the intellect, and not to the development of the spiritual powers and life. But, with the disuse of this teaching, too many parents have neglected to substitute a better mode. This imperfect teaching was better than none. It did impress upon the mind of the child the greatest of all facts—the existence of God. The impressing of this fact upon the infant

mind, if the child did not understand a word besides, was of incalculable value to its future, since this fact lies at the foundation of the spiritual life—is essential to any and all religious culture.

In this religious training and culture, we must also begin with the first principles, not with the perfected science ; with the simplest applications, not with final results. The work is to be made practical, carried home to the mind and heart of the child, so that its spiritual powers as well as its intellectual may be excited into action.

The distinction of acts into right and wrong is to be impressed upon the mind by constantly calling the attention of the child to its acts ; disapprobation must be shown to the doing of the one, and approbation to the doing of the other. It is from the look and manner of the parent that the child is to be made conscious of this distinction. Punishment, bodily suffering, may be here brought to the aid of other means. If the child suffers for doing certain acts, it will come to feel that it ought not to do them, and thus will be conscious of those emotions called by Dr. Brown emotions of moral disapprobation ; its conscience will be developed and brought into exercise. No wrong act should be overlooked ; the child should be made to feel that it is bad, deserves censure, punishment, its parents' censure, whenever it does amiss. It is only by the constant and ever-watchful attention and discipline that the right impression can be made, and the moral powers stimulated into activity.

The same method should be followed in impressing upon the mind the thought, the idea of God. The child should be led to see His manifestations every-

where ; to hear His voice at all times—in the rushing winds, the flowing waters, the gentle breezes, as well as in the mighty tempest, the flashing lightning, and the deafening thunder. The idea of God should by the law of association come up in the memory of the child, whenever it sees any one or all of these varied phenomena. They should be to its mind as the language of God, speaking to its mind and commanding its attention.

The mother, on her knees before God in the presence of her child, must contribute powerfully to deepen the impression of God upon the infant mind. Here is a visible fact, a solemn act of worship by one it loves ; it will feel the mighty power of such an exhibition, of such an act of recognition of God. Every intelligent mother will have a thousand ways of deepening this all-important impression upon the mind and heart of her loved ones. Let her never omit one of them.

A respectful observance of the Sabbath will also contribute to this end. The child learns that there is a difference in the days ; that some of them are sacred and holy—are God's days. When the Sabbath is strictly kept, the very manner of doing it tells the child of God and His holiness, and of worship due to Him. All the movements of the day remind it of God, and only of God. Whereas, if the day is treated, as it is in some countries, as a holiday, the child forgets God in the pleasures which are addressed to the ear and the eye ; the day reminds it of earth and time, and not of God and eternity. While symbols should not be carried to idolatry ; while one is not to lose sight of the thought suggested in the symbol itself, still this mode of teaching has great power over the infant mind in

waking up and calling into exercise the emotional part of our nature—one great object of all religious culture. The church should, in the child's mind, be unlike other buildings; it should be to it as God's house, about which cluster associations and thoughts and emotions which no other building has power to do. Time and again and constantly, daily and hourly, must the child be reminded of these things, of these thoughts, of these associations. It may be done by a hint, a word, or a look; but these hints and words and looks should be repeated whenever an opportunity presents. The child's mind will thus become interested in these thoughts, and deep impressions be made upon it.

The same course must be pursued in relation to its duties toward itself and its fellows. Its mind should be taught to reason on its actions; no wrong act should be overlooked without showing the child its nature, its demerit, its desert of blame. The child should be made by a hint to see the law and the act, the right and the sin. Children are constantly doing wrong, and as constantly should be taught the wrong. It is not enough to punish; the child must be made to see the wrong and the right; the act should be referred to this, and condemned for that and that only. Many parents overlook these so-called trifling errors, but let them recollect that it is by such trifling acts that the moral character of the child is formed. These are the examples presented by the child itself, by which the parent may illustrate and render apprehensible to the infant mind the true law of the divine life. Never should a wrong act be passed by unnoticed, unrebuked, lest the child should come to regard it as right. There are painful

omissions in this respect. Parents are often too busy to notice these minor errors in a child, and therefore pass over them in silence, and the child comes to believe that its witty sins, its sharp tricks, are no sins, are not blameworthy acts at all.

Selfishness should be rooted out by examples. The child should be introduced to the miseries of life, and then taught how it has been blessed by being born under circumstances so much happier than those of so many others who are as good as itself and may be better. God's goodness to it should be impressed upon its mind, as well as pity for the poor child who is born to want and ignorance and vice and misery, unless good people by their bounty shall rescue it from the consequences of its birth. Such contrasts should not be made the means of puffing up its pride, but of developing its gratitude, its humility, its compassion. Never permit a child to make sport of human misery; let it rather be taught to look upon it with a pity which prompts to relieve. And yet how often do we see children laughing at the unfortunate, at the child who has not been blessed of God as they have been, at its ragged clothes, its timidity, or its awkward manners. The allowance of such conduct on the part of a child serves awfully to harden the heart and petrify the feelings. It narrows the sympathies and teaches a selfish morality.

But above all, let parents teach by a correct example. Parental example is the most impressive of all teachers; if this is not right, precept will have but little influence over the youthful mind. It is folly for parents to talk of liberality and benevolence, while, by their practices and words, they are exhibiting them-

selves as stingy, and mean, and penurious, refusing to relieve the distressed, or supply the wants of the starving. How often, too, do we see parents guilty of insincerity, and envy, and a spirit of scandal? Parents will often, in the presence of children, treat courteously a visitor, and as soon as he or she is gone, fall to and ridicule or slander him or her? What can children think of such conduct? They must think their parents dishonest, envious, and malicious, destitute of those kindly feelings which ought to characterize the intercourse of human beings. With such examples before them, children will grow up and become filled with the like spirit, while they will lose all respect for their parents and all confidence in human sincerity and honesty. Parents, if they must slander their neighbors, should avoid doing it in the presence of their children. But parents should never be guilty of such conduct, should never be guilty of a word, or an act, which is not justified by the highest principles and prompted by the purest and noblest feelings; they should act generously, lovingly, kindly, toward everybody, if they would wish their children so to act. The thoughts, and feelings, and principles of parents will overflow and penetrate the minds of their children. Such a result can not be avoided.

Let parents then look well to their own words and conduct, if they would train up their children in the way they should go. Never let them say a word, or do an act, which is not right and desirable that their children should do. Their own character, in the estimation of their children, depends upon it. If they are ever generous, kind, charitable, sincere, honest, their children will love and reverence them, will rise up

and call them blessed, while following their example and exalting their memory. Let parents run over their words, their acts, and weigh their influence for good or evil on those dear ones committed to their nurture and culture, and whose future depends, for weal or woe, upon their fidelity in the discharge of parental duty. Teach them, as you value the happiness of your children, both by precept and example. Let your teaching and your example be in accordance with the true law of humanity, that law which, if obeyed, will bind society together with the sweet cords of love, and elevate humanity to that condition, and develop it into that life, which shall realize the divine ideal—a state of perfect beatitude.

CHAPTER XIV.

THE WRONG WAY.

After having presented affirmatively, my views upon moral and religious culture and training, I might close, as having said all of truth I have to say ; but oftentimes an affirmative truth is made to stand out more distinctly, and to become more impressive, by a clear presentation of the opposite error. So it may conduce to deepen the impression on the minds of parents and readers, if I should briefly sketch the wrong way of training a child, the way which leads to ruin and disgrace and death, and which is yet pursued by too many, with the most heart-rending results ; and many persons pursue this course through a real tenderness for their children, a kind of love founded on a blind instinct, not upon experience and reason, while others are reckless and careless as to what their children may do, leaving them to grow up as the trees of the forest or the wild weeds by the roadside. It is a melancholy sight, thus to witness parents training up their children for failure in life, if not for ruin.

When the child has come into the world, the parent should consider it as simply having a right to grow up and shape its own destiny. This is the true principle on which this scheme of moral training is based ; and it is always well to act on principle, and understandingly, since, if the principle is realized in the results, no one will be disappointed, no one will be troubled

with any misgivings for a failure to do one's duty; whereas, if the principle is one way and the practice another, there is a fearful chance for an unquiet conscience and scalding tears. This principle gets rid of all these difficulties, as it recognizes for right only results; hence, whatever those results may be, they will always be right. This principle also will exert another quieting influence: it sets aside as null all idea of God, and hence of the duty of training a child up into His divine and glorious image. According to this principle, there are no duties, only results, and these results must be left to work themselves out through the unrestrained natural man. Such restraint is said to destroy all manhood in the boy, and all independence in the girl. To insure these all-important qualifications, the child must be left to nature's instruction, and then he will be so independent and selfish that the boy will become a tyrant and the girl a virago. Their own wills will be their sole law, and, without music in their souls, they will be ready for any act of insubordination and lawlessness. But I have said enough on the principle; I can only urge each parent to make up his mind upon it, either to adopt it as right or reject it as wrong. Let us have none of that half-way policy which consists in not daring to deny the right, and yet in perpetually practicing the wrong. I can not insure peace of mind on that hypothesis, though I may insure the result which an honest adoption of this principle would secure. I want it understood that this principle comes from the bottomless pit and the father of lies. It is, however, important that people should distinctly understand what their work is, for some then might shrink from doing it, as they

would hardly purpose to do that which they are so keenly engaged in doing.

We are now prepared to apply this principle to the development and culture of a human being. As the principle impliedly rejects the spiritual part of humanity, we must have a single regard to the animal, and seek to develop that according to its own peculiar law. If, therefore, a young child cries, as it probably will, the mother or nurse should get out of patience at once, and in a pet it would be best to strike the child, as that will develop the natural instinct of anger, and lead the child to resist all efforts to quiet it. This irritating process should be kept up until the child has become furiously angry; then it may be quieted by giving it what it wants, if it craves anything, or by a sugar-teat, some candy, or a little of Bateman's drops. This done, the child, being somewhat exhausted by its struggles of anger, will readily fall asleep, and the lesson for that time may be considered as over. It will not do by firmness to let the child fret himself without obtaining the gratification he desired, because the child, on a next occasion, might yield more readily, and, after having been subdued by gentle firmness a few times, would acquire such a habit of obeying an outward law that it would yield at a single decided word of command, and in this way his animal nature might be subdued, instead of being developed and strengthened. Moreover, the candy or the drops would also aid to stimulate the appetite, and render it more clamorous for gratification the next time than at first, while the drops would tend to stupefy the child, so that in time it might come near being stripped of its humanity. This system of provoking a child to wrath

should be kept up, and be constantly pursued. Every time the child becomes clamorous for anything, it should be so resisted in the gratification of its wish as to rouse it into a temporary frenzy, and in this way its anger will become in a short time almost uncontrollable, breaking out in fury upon the most trifling occasions. The will of the child will refuse to submit to an outward law, and in a short time set at defiance nurses and parents and teachers, and make of home a place somewhat like a china-shop with a maddened bull within it. It would not be well just to leave the child to have its cry out, since by that course its temper and self-will would fail to be developed, its passion would be left to slumber, and, not attaining much strength, the child, as its reason and its intellect become developed, might then yield to their influence, as its animal nature would not have been nurtured into vigor. If, therefore, this method is to have its full effect, *the child should always be just half-governed*; then it will always be in an angry mood. The child should always be at first denied its wants, resisted for a time, then the parent should yield and give it all it wants. In that way it will soon understand that resistance can always be overcome by anger, crying, and stubbornness. The child will very soon come to have a will of its own, and know how to subject every other to the vicissitudes of its feelings, caprices, passions, and appetites. It will soon learn to take what it wants, sauce its mother when she protests and prays the *good* child not to be *naughty*; but the emphatic "I will" or "I won't" will silence the poor, weak mother and the whole house, who will be compelled to yield or fight with the precocious Nimrod. The child, as it begins

to run round the house, will show itself an apt pupil ; it will tear all the books and papers it can lay its hands on, scratch and disfigure the furniture, turn over the chairs, poke the fire and throw it out on the floor or carpet, throw the broom or brush in the fire, thrust its hand into the sugar-bowl, snatch any nice bit from the table when strangers are present and there is something a little better than common prepared for a friend or the stranger ; it will break the dishes, singe the cat, and cut the dog, and do many other things which will give an auspicious promise of its aptitude to receive and profit by its instruction. In this way the child will learn the habit of having its will upon all occasions, of acting according to the teachings of nature rather than from any law of right received into or imposed upon the mind by parental authority ; its conscience and its moral powers will remain wholly undeveloped as they should do, since, if they were to act, it might render the promising boy or girl unhappy, insomuch as they might be led to regard as wrong some of their proceedings, and it would be a pity to disturb the peace of so promising a youth.

Whenever the child does any act indicative of a little smartness and a good deal of wickedness, laugh slyly at its smartness, while you gently rebuke the wickedness ; tell it what a promising child it is, and that it will by and by make a great man or a talented woman. This will effectually prevent the formation of any settled notions of right and wrong, except the one notion, that whatever so promising a child does, is right and can not be otherwise. When it is very troublesome to strangers or guests, reprimand it gently ; but be sure you tell the guests what a good child it usually

is, and you can not understand what has bewitched it now. The child will in this way learn to lie after parental example, since it has been probably told a hundred times by that same parent that it is a very bad child, indeed the very worst the parent ever saw.

As the boys grow up and are able to run about, they will be anxious to be out in the streets of a town or city, and their curiosity should by all means be gratified. In this respect, the boys are privileged above the girls. Social conventionalism has declared it improper for a girl to be allowed to run at large in the streets of a town or city, and in this respect they are hardly and tyrannically dealt with; since if it is good for the boys, I can not see why it is not for the girls. It is time that conventionalism should be done away with, and reality be substituted in its place. But there is no such social difficulty with the boys, since most boys are allowed a generous liberty in this respect. The streets of a town or city are a school full of instruction; boys here soon learn many things which they would hardly learn under the domestic roof and around the domestic fireside. There are here many things to be seen which are novelties to the boy, and much excitement to be submitted to, and excitement is always interesting to the young. In this school they will find apt teachers—older boys who have already become proficient in all the useful learning to be gathered in the streets of a city or town. The boy soon learns to swear; he can not well avoid contracting this genteel habit, since he hears it from the lips of men and older boys, to whom he looks up as shining examples. He also learns to smoke, and that other accomplishment, which generally goes with it, the sip-

ping of a little beer, or brandy, or gin to quench the thirst which follows either tobacco smoking or chewing. If his parents are able, they should be sure to keep the promising youth supplied with money. This will procure the young pupil in street education many ardent friends, who will be eager to introduce him to the acquaintance of the various places where pleasure is to be found. If his parents can not supply money, the boy would do well to attach himself to another boy who has it; or if no other means can be found, let him abstract a little from his mother's drawer or father's pocket—in that way he will soon be induced to find it elsewhere than at home, and from other persons than parents. If, however, the boy has money, he will find older ones to pilot him through the windings of a great city, and introduce him to all those pleasant places where young men find recreation and pleasure. During these excursions parents must not trouble themselves if their boys begin to stay out till after dark, till eight o'clock, till nine, till ten, till eleven, till the noon of night; it is not astonishing, since there are so many interesting things to be seen and enjoyed. If the young man is to be aided from home, it would be well to keep for him a fast horse and a neat buggy. There is much pleasure in fast driving, and then what an accomplishment it is! He will find female friends to grace his ride, with whom perhaps his mother may be unacquainted, and whom his sisters have not met in their visiting and calling; still they are gay, ring out the merry laugh, and sweeten the pleasures of life to the promising and pleasure loving. He will pass from place to place; grade by grade will he ascend from the sidewalk to the beer-shop, the oyster-saloon with its

brandy bottle and those choice liquors which never impair the health, to the faro table and gambling-house, winding up with the gay palaces where the daughters of pleasure smile and laugh and in the end betray. This whole process is as natural and easy as the way to mill. Many parents are too absorbed in pleasure or business to inquire for the whereabouts of their children, but console themselves with the conviction that their children will do right, come out right in the end. Nay, because the father is rich and the mother gay, it does not matter much what the son does, since wealth and fashion cover up a multitude of what would otherwise appear as ugly sins.

If now and then the boy stays out late, and father and mother are uneasy, let them ask the boy, and he will explain it all and remove the uneasiness without it being necessary to check him in his course. If he now and then comes home intoxicated—at first slightly, then more and more—do not let the mother trouble herself: it is only the freak of a young man, who will now and then overstep the strict line of propriety in the overflow of youthful feelings, as so many great men, in their youth, have done; by and by the wild oats will all be sowed, and the domesticated ones spring up spontaneously. It is true that these painful scenes will increase in number, and be oftener repeated, as time rolls round; but let the fond mother think of her wealth and her position in society, and drug her memory with vanity into forgetfulness. But by and by the real results will be coming forth; and, if one day the boy is laid on a dying bed with that fearful frenzy which excessive drinking produces, let the poor mother console herself that such is the ordinary con-

sequences of life, and they must be borne in silence and with genteel propriety. But, if some day she hears that her son has been guilty of murder in the orgies of a brothel, let her dry her eyes and fold her hands under the assurance that the natural fruit of her doing has now ripened into maturity, loaded with the bitter clusters of Sodom. Let her go and hide her gray hairs and die in obscurity, since she has no child to comfort her declining age ; her wealth shall be her consolation, since that was her idol. As for the father, he is too much immersed in money-making to care where his son is, and too callous to feel a pang, as he sees him consigned to a drunkard's grave or receiving the reward of his crime.

In matters of dress, it will be well to make this, in quality and form, such as to distinguish the child from others. Take great pains to convince the child that it looks prettier than others, and is therefore better. This will early develop the feeling of vanity, and teach the child to consider those not as well clothed as itself far beneath it, and only to be despised. Dress, by this method, will become a test of merit—well-dressed people being good and badly dressed people being bad. This impression is easily made where parents have wealth. If they are poor, then rich dress may be regarded as an evidence of demerit, of a hard heart and an oppressive spirit. Bad people only dress gaily and never work ; it is the poor only that are virtuous, industrious, and good. In this way, ill-feelings toward each other may be early instilled into the minds of both rich and poor, a permanent hostility be created between them : then one will be

able to oppress, and the other to plunder, without any compunctions of conscience.

The girls should be specially attended to by the mother. She should early flatter them with gay dresses and a showy outside. They need not be troubled with education, as that will not aid in this work. The mother should tell her daughter of the faults of all her neighbors and acquaintances; should ridicule their singularities, and depreciate their character. She may show her own duplicity, in speaking in one way to the face of a visitor, and in another and different way behind her back. The daughter will be largely benefited by such dishonesty and insincerity on the part of the mother, and readily imbibe all her spite, and malice, and insincerity. Physical defects may be represented as more to be deplored than moral ones, and wealth as the only real standard of merit. It is sufficient to hint these various points; the world's practice will suggest the residue, and apt mothers will find no difficulty in carrying through this course of education their apt and imitative daughters.

I might carry these hints still more into detail, but I have said enough to show how a child may be trained up for vice, crime, and perdition, and that in that training there need be no mistake; that the result will be as certain in this case as the other. Can any one doubt that children thus trained will walk in that path, through a short and giddy and dissipated life, to a rapid perdition? There can be no doubt of it. The records of our criminal tribunals and of perdition are full of evidence on this point; so that no parent need hesitate as to the result, if he or she decides upon this mode of training. "The wages of sin is death."

This declaration will ever be found to be true. Let parents then choose between the two methods of training; choose deliberately and in full view of the consequences which will most certainly ensue. It is well for parents to look this matter fairly in the face, and make up their minds deliberately, whether they will adopt honestly and earnestly the one course, and thus train up their children for virtue and heaven, or the other, and then train up their children for vice, crime, and perdition. Reader, if a parent, which course do you select? Are you so eager to make money to leave your children that you can not take time to train them in such a way that wealth will be to them a blessing and not a curse? Remember that wealth is not heaven, and poverty is not hell. There are worse things than poverty, and better possessions than wealth. Choose ye your course, and then carry it out in honest earnestness. It is a want of reflection, of thought, that leads so many parents to make such terrible mistakes; mistakes which involve more than life and death, and take hold on interests greater than those of time—interests which run through both time and eternity. If you love your children, stop amid the whirl of pleasure or business, and reflect! Make up your mind what your children shall be, since their future life and character are absolutely within your power to make of them vessels of wrath, fitted for destruction, or vessels of honor, fitted for happiness and usefulness and a glorious immortality. Do not act without consideration; do not refuse to choose your course, for, be sure, a refusal to choose the right way is really the choice of the wrong way. There is here no middle course; half-way measures are dangerous, and only decided

measures are certain in their results. Adopt either the one mode or the other, and the result will be certain; you will not have to drink to the dregs that bitterness of all cups—the cup of disappointment, of disappointed hopes.

CHAPTER XV.

THE STATE—ITS DUTY.

I have now said all I purpose to say upon the family and its relation to crime; but there are other views, which ought to be addressed to the State, as a party having a deep interest in the right training of the children born under its jurisdiction. Say what we may, there are parents who will fail to perform their duty to their children, and there are children who have been deprived of parents, and, left in destitution, are thrown out from under the influence of the family to the teaching of nature, the streets, and bad men. Our towns and cities are full of such children, boys and girls, who gain their principles and education in the streets and dens of iniquity, to come forth steeped in vice and trained to crime. From this class come the greater proportion of our criminals—of those who, disregarding law and right, prey upon society and disturb its peace.

Has the State no interest in the proper education and training of these derelicts, these waifs of humanity? The State is bound to keep the peace, to maintain order, to protect life and property, to punish the criminal. She then has an interest in preventing the commission of crime, in putting a stop to the education of criminals. The administration of the criminal law is an enormous tax upon our States—upon every law-

abiding community. Is it not better, is it not cheaper, to prevent the education of these criminals than to prosecute and punish them? As a matter of economy, therefore, it is submitted that the public mind ought to be roused up to a full consideration of this important subject, and lead it to provide a remedy for this growing evil. The increase of crime is a theme of constant declamation; and we here see why this increase is a moral necessity, unless the public shall interfere to put a stop to it by withdrawing these poor abandoned children from the action of influences and a medium which must train them for vice and crime. The State can gather up these destitute children, and provide for them that education and training which will make industrious, honest, and virtuous men and women of them.

There is another consideration which, with a civilized and christian people, must not be overlooked. These children by the action of the laws of society are where they are, beyond the purifying influence of a well-regulated family, many of them beyond the influence of the family at all. Have they no claim upon christian sympathy? It is not their fault that they were cast as waifs upon the bosom of society; it was the arrangement of a divine Providence, for reasons inscrutable to human comprehension. Yet God has not omitted a provision for them. He has commanded those who have, to provide for the wants of those who have not, under the fearful penalty of taking away from those who have, that which they have. The poor are given us to develop our sympathy, to teach us humility and charity.

These children are like other children, created in

the divine image, capable of becoming virtuous and intelligent men and women, a blessing and a benefit to society itself. Are they by neglect to be left to an education which will turn them out on the world as vicious and criminal, as bad men and bad women? They know not the terrible consequences of the life they are leading! But the great mass of society do fully comprehend the terrible consequences of the influences with which they are encircled, and society in its united action has the power to save these poor outcasts from these awful consequences. Will enlightened christian men and women neglect this duty, refuse to snatch these children from the medium into which they are born? Can an enlightened mind and a loving heart refuse to listen to their call, as it comes up like the voice of a mighty multitude, crying: "Save us from this degradation and vice and crime, which seems, without your intervention, our appointed inheritance? O give us that education, that teaching, that divine truth, which will be to us as to you and your children that bread of everlasting life, that water which shall be in our spirits a fountain of waters gushing up into everlasting life! Have we not immortal souls to be trained for God, as well as your children? And will you stand idly by and see us educated in the school of vice and crime, and thus doomed to a life of wretchedness and misery, instead of happiness and joy?" Is there not here an appeal to rouse to action the enlightened and the good? And can you turn a deaf ear to this despairing call, and lie down at night with all life's comforts around you with an approving conscience?

It is pretended by some that the State has no right to interfere in the education of its people, or with the

rights of parents. But a truer philosophy shows the futility and wickedness of these views, which serve as excuses for the indolent and penurious. Children must be educated and morally trained, if they are to become more than mere animals. Nature's teaching is confined to our animal nature, and has no power to wake up in us that spiritual life, without which humanity is only brutish. The child, then, is entitled to this teaching and training. God has commanded us to teach His truth to all men, and hence to these poor children who are thus found wandering in the dark places of earth. If the children have no parents, there can certainly be no objection to the State taking charge of their education and training. Nor have parents, who refuse or neglect to train up their children for virtue and usefulness, a right to complain. They refuse to execute their duty, whereby their children suffer, and has society no power, no right to snatch these children from the terrible results of such parental neglect, and secure them that training to which every human being is under the divine law entitled? Is it possible that wicked parents have a *right* to educate their children in vice and crime, and the State has no power, no authority, is not justified by reason and God in protecting itself against this wholesale manufacture of vice and crime? I think the State has a right to intervene, is bound to intervene, and protect these poor children from the terrible results of parental neglect and wickedness, and itself from the evils which ensue from such neglect. Every heart not callous to human sympathy must yield a ready assent to these hints, and be eager to aid in carrying them into execution.

The ways and modes in which this object may be

accomplished are various and manifold. Nor does it come within my plan to discuss any or all of these various modes ; where there is a will to do a good work, the appropriate way will be found out. There is, however, a single suggestion which I may not omit, as it comes directly within the line of this study. I have here endeavored to show the power of the family over the young, and its influence on the prosperity of society. The family is a divine arrangement for the nurture and education and training of the young. Whatever plan, then, may be adopted, the influence of the family should not be lost sight of. Every child, if possible, ought to be brought under the influence of an intelligent, loving, and right-minded family. These children, then, as they may be gathered up, should be scattered through the families of the State. Christian fathers and mothers should be willing, as a duty, to take and train them as they do their own, and fit them to become industrious and virtuous members of society. Nothing can be substituted for the influence of the family ; nothing else will so gently and certainly draw out the emotional nature, those deep affections and sympathies which are the bond, binding together every well-regulated christian community. To throw these children together in public institutions, is to deprive them of that agency which exercises the most potent influence upon the formation of all right character. Children thus secluded will not become perfect, complete men and women ; important powers will remain undeveloped within them ; their emotional nature will suffer from such treatment ; their intellects may be thoroughly educated, but their affections will not be developed ; their hearts will remain callous and hard.

Economy also pleads in favor of this system. In the family, labor and education can be carried on together; the child will grow up in that condition, with that training and with those habits necessary to its success in life. And there can be no difficulty in finding places for them. There is everywhere work calling for hands to do it. There are fields to be cleared and cultivated; there is mineral wealth in the earth to be developed; there are manufactures to be carried on, the products of which are needed, Human labor is ever productive, when properly applied, and the State is deeply interested in its proper application.

The State, therefore, should not overlook the family and its influence, in providing for the wants of these children of the streets and of destitution. That is the medium which God has provided for the nurture and training of the young, and if we follow His plan, we may be sure we are in the right way, and may calculate upon complete success. Failure only occurs in our plans when, in their execution, we depart from the divine method, undertake to carry them out in a way which does violence to humanity itself, since we run counter to the laws laid down by the Creator for its development and culture. We must act upon the divine idea, if we would be successful in our endeavor to reform and perfect humanity—if we would make society what it ought to be, and what it will be when all are educated upon the divine plan, and live according to the divine law,

This subject commends itself to every thoughtful mind and to every generous heart. Public thought should be roused to its vital importance, and public

authorities induced to act in reference to it. There is here a great duty to be performed ; a duty resting upon all—upon individual as well as public action. The thinking must discuss, and legislators act without delay and with wisdom. Then may we expect to see crime diminishing, and social intelligence and moral worth advancing, pointing to a not distant future, when knowledge shall cover the earth as the waters cover the seas, and righteousness flow down our streets as a mighty flood, and all ignorance and wrong and vice and crime cease from under the whole heavens.

CHAPTER XVI.

CONCLUSION.

It may be objected by some that I have entirely ignored in this study the agency of God in the spiritual development and culture of a human soul. A discussion of the divine agency in human affairs did not come within the line of thought which I had marked out for this study. My business was with man, with humanity, with its responsibilities and duties, with the law of its existence and development, and not with the mode of the divine economy. Man lies within our reach. We may be able to influence his action, and stir him up to a more perfect discharge of duty, while over God's action we have no influence. He worketh according to the councils of His own wisdom, and His work is always righteousness. My object was to ascertain how a child might be trained in the way it should go, so that in after-life it would not deviate from it; hence I had to deal with the human constitution, and with human agency—not with the divine. My appeal was to parents, and my effort to wake them up to a consciousness of duty, and to urge upon them a strict performance of it.

There are various opinions on this perplexed subject of the divine agency, and in a practical work I did not wish to run counter to the opinions of any. Some men deny this agency altogether; others insist that nothing can be accomplished without it. If I were to express

an opinion, which yet my line of thought does not call for, I might differ somewhat from both of these extreme views; the one of which overlooks the divine, and the other human activity. The infant may desire and strive to walk, but yet through its weakness be unable to do it; and it may be true that our depravity is so deep, and our spiritual weakness so great, that, struggle and strive as we may to make our lives conform to the divine idea, we should utterly fail, unless God, by His spirit, did co-work with our spirits, and infuse into our wills a power, through the aid of which we alone can succeed in coming off victorious in this battle of life. We constantly fail to come up in life even to our own ideal of it, and it is not strange, therefore, that we should seek and expect aid from a higher power; otherwise our brightest hope would be but flat despair. There has ever been a tendency in the human soul to look to divine aid. The idea has appeared among all populations and in all religions—among pagans as well as Christians. Such a universal fact would seem to indicate that it is a universal want in humanity, arising from the consciousness of its weakness. Revelation settles this question beyond dispute. It is there represented that both human and divine co-operation is necessary to the recovery and perfection of the human soul.

But whatever opinions we may form on this subject, we may all be agreed upon another, that for us the most important thing to be known is our duty; and the most important thing to be done by us, is the strict and earnest performance of this duty. Our children are placed under our nurture and tuition; we have a work to do toward them, and the important

thing for us is to do it. Unless we do our work and perform our duty, we can not expect success with or without the divine agency. God has nowhere promised success to the idle; it is only to the earnest worker that His promises hold out a hope of success—in work only is there hope; the portion of idleness is despair. We should, therefore, be more anxious to learn what our own duties are, that we may perform them with fidelity, than to know when and how God will execute His work; for we may rest assured, that if we do our part of the work God will do His—we need never fear any omission or mistake on His part. Many minds seem to be more anxious to investigate the character and agency of God, than to engage in the study and performance of their own duties. My object has been to rouse men and women to the consciousness of their own duties, and to urge them to an earnest and prompt execution of them. The *mode* of God's agency in human affairs is above our comprehension; but our own work can easily be known, and our plain duty is to do that promptly and earnestly, for only then can we expect success. Let us all, then, wake up to the importance of doing our known work, and never flag or weary in the performance of it.

In conclusion, and in view of this whole discussion, I would make a final appeal to parents in favor of this their most important work and their most interesting duty. Do you, in this matter, live up to what you know is your duty? Do you govern, and teach, and train your children as you know you ought to govern, and teach, and train them? Do you see that they ever do what you know they ought to do? Nay; do

you not allow them daily to do acts which you know they ought not to do? Are you not, by your own conduct toward your children, cultivating in them vanity and pride, rather than love and humility? Are you not more anxious for their worldly position and success, than for their spiritual culture and perfection? Do you teach them, by precept and example, to pity, and not to despise, the poor, and ignorant, and lowly? Do you not seek to gratify your own vanity in their dress and social relations? Thus, high uplifted by success in life, do you not aspire beyond this height to raise your children? Do you not seek to urge them upward, into a higher social region than you yourself started on life in? Have you not a smile for perverse smartness in your child, rather than earnest encouragement for simple goodness? Are not your views for the future of your children bounded by earth, rather than cast forward within that veil beyond which we must all, sooner or later, pass? Are you not more anxious for worldly success for them, than for that spiritual culture which may prepare them for communion with the divine? I implore you, as you love your dear ones, honestly to answer to yourselves these questions. Read them over, weigh their import, and answer to your conscience and your God; answer them and act thereupon, as you will wish you had done when all the vanities of this earthly life shall stand out to view in the light of eternity. How insignificant will then appear all earthly success, in comparison with that spiritual culture and perfection which prepare for communion with the holy and the good, with Christ and God in heaven! O, as you love your dear ones, think

of the dangers which hang around your neglect, and of the sure promise which awaits upon the performance of duty ! Think, too, that if your child falls away into vice and crime, yours is the responsibility ; that your neglect, your sin, is the cause of its failure in life ; for God assures you, that if you train up your children in the way they should go, when they are old they will not depart from it. Understand, from this divine precept, the awful character of your position and responsibility, and also a hopeful encouragement for the honest and earnest performance of your duty.

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